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MAN of the ISLAND of LUZON .

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**THE WORLD**  
IN MINIATURE;  
EDITED BY  
**FREDERIC SHOBERL.**  
**The Asiatic Islands**  
**AND**  
**NEW HOLLAND**

A DESCRIPTION  
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STATE OF SOCIETY  
OF THE VARIOUS TRIBES BY WHICH THEY ARE INHABITED:

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## PREFACE.

The countries of whose inhabitants a delineation is attempted in these volumes form, as it were, the connecting link between the Continent of Asia and the innumerable islands distributed over the vast Pacific Ocean. A very slight comparison of the manners, customs, and character of the one with those of the other will scarcely fail to produce a conviction that the original population of the latter was derived from

the Indian Archipelago :—Indeed we may safely affirm that there is not a peculiarity among the savages of the South Sea, of which the type may not be found among the numerous tribes that people the Asiatic Islands. Many points of resemblance are indicated in the course of the work, and many more will occur to the reader who peruses these volumes and those devoted to the South Sea Islands with any degree of attention—a circumstance that must considerably enhance the intrinsic interest which the subjects here treated of may possess, especially for those who

are fond of tracing such analogies between distant branches of the great family of Man.

Respecting this insular world much valuable information has been given to the public as well in the older work of Marsden relative to Sumatra, as in Raffles' more recent account of Java, and Crawford's History of the Indian Archipelago in general. To these writers, especially the latter, the Editor of this compilation is largely indebted.

It is matter of regret, however, that our sources of information relative to other extensive regions of

this part of the globe, for instance, the Philippine Islands, Borneo, New Guinéa, &c. are still extremely meagre, so that the people of the latter, in particular, may be said to be yet nearly unknown to us. Of the natives of New Holland also our accounts are much more imperfect than would be imagined, when it is considered that a British colony has been established there between thirty and forty years. The reason of this seems to be, that all the writers who have treated of that country have made the colony the main subject of their observations, and but inci-

dentally noticed the original inhabitants. Notwithstanding the paucity of materials resulting from this neglect, the Editor trusts that his delineation of those savages will be found as circumstantial as the limits to which he has been confined would admit of.



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## 2 THE ASIATIC ISLANDS, &c.

lands, not including the greater portion of the immense island of New Guinea; and its breadth 30 degrees of latitude from the parallel of 11 degrees south to 19 degrees north, thus comprehending with the intervening seas an area of about  $5\frac{1}{2}$  millions of miles.

The archipelago contains three islands of the first rank in size, namely, Borneo, New Guinea, and Sumatra. These are not only the largest islands of the archipelago but the most extensive of our globe. Of the second rank it contains one island, Java. Of the third rank there are three islands, Celebes, Luzon or Luconia, and Mindanao, each equal in size to the largest of the American islands; and of the fourth,

at least sixteen, which are as follows, beginning from the westward:—Bali, Lambok, Sumbawa, Chandana, Flores, Timor, Ceram, Buroe, Gilolo, Palawan, Negros, Samar, Mindoro, Panay, Leyte, and Zebu. Besides these the minute isles and islets may truly be said to be innumerable.

There are two aboriginal races inhabiting the Indian islands, as different from each other as both are from all the rest of their species. This is the only portion of the globe that presents so universal a phenomenon. One of these races may be described generally as a people with brown complexion and lank hair; and the other as of a

#### 4 THE ASIATIC ISLANDS, &c.

black or rather sooty colour, with woolly or frizzled hair

The brown and negro races of these islands may be considered as presenting in their physical and moral character a complete parallel with the white and negro races of the western world. The former has always displayed as marked a superiority over the latter as the white men have done over the negroes of the west. In the Archipelago the negro race is constantly found in the most savage state. It may be traced from one extremity of these islands to the other, but is necessarily least frequent where the more civilized brown race is most numerous, and seems to

have entirely disappeared where the civilization of the latter has proceeded farthest, as in Sumatra, Java, and perhaps Celebes, just as the Caribs and other savages of America have given way to the civilized invaders of Europe. The negro races of the Archipelago increase in number in the inverse ratio of improvement, or in other words as we proceed eastward. In some of the Spice Islands their extirpation is matter of history. They are the principal races in some of the islands towards New Guinea and nearly the sole inhabitants of that great island itself.

The brown-coloured tribes agree remarkably in appearance. In person they are short, squat and robust. The

average height of the men is about five feet two inches, and of the women four feet eleven inches, or about four inches under the medium stature of Europeans. Their lower limbs are rather large and ill formed, and their arms more fleshy than muscular. The bosoms of the females are small for the robustness of their frames, and the whole bust wants that elegance of symmetry which belongs to the women of Hindoostan. The face is of a round form ; the mouth wide, and the teeth, when not discoloured by art, are remarkably fine : the chin is rather square ; the angles of the lower jaw are very prominent, the cheek-bones high, and the cheeks consequently rather hollow. The nose is short

and small, never prominent but never flat. The eyes are small, and always black as with other orientals. The hair of the head is long, lank, harsh, and always black, and on every other part of the body the hair is very scanty.

Neither climate, nor the habits of the people seem to influence the complexion which is generally brown, but varies a little in different tribes. The fairest races are generally found towards the west, and some of them, as the Battas of Sumatra, directly under the equator. The Javanese who live most comfortably are among the darkest people of the Archipelago; and the wretched Dayaks or canibals of Borneo among the fairest.

The standard of perfection in regard to colour among these people is virgin gold, and as a European lover compares the bosom of his mistress to the whiteness of snow, so the eastern islander compares that of his to the yellowness of the precious metal. With a view to attain this complexion, the Javanese, when in full dress, smear their bodies with a yellow cosmetic.

The Papua, or black of the Indian islands, is a dwarf African negro. The men of this race rarely if ever exceed five feet in stature, and are at the same time spare and puny. The skin, instead of being jet black as in the African, is of a sooty colour. The woolly hair grows in small tufts and each hair



has a spiral twist. The forehead rises higher and the hind head is more cut off. The nose projects more from the face. The upper lip is longer and more prominent. The lower lip projects forwards from the lower jaw to such an extent that the chin forms no part of the face, the lower part of which is formed by the mouth.

The eastern negro is manifestly a distinct variety of the human species, and that a very inferior one. Their puny stature and feeble frames cannot be ascribed to the poverty of their food or the hardships of their condition; for the lank-haired races, living under circumstances equally precarious, have vigorous constitutions. Some islands they pos-

ness almost exclusively, yet in no instance have they risen above the most abject barbarism. Wherever they are encountered by the fairer race they are hunted down like wild beasts and driven, incapable of resistance, to the mountains and fastnesses. A more robust people occupy New Guinea and the neighbouring islands : but the accounts given of them by voyagers are indistinct and imperfect.

For a people below the middle size of Europeans and living almost entirely on a vegetable diet, the Indian islanders are strong and athletic. In their personal exertions they are slow and persevering, but not active. It is not uncommon to see porters in Java carry a

heavy load thirty miles a day for several days successively, going at their quickest pace seldom more than three miles an hour.

Like most people in the lower stages of civilization, the Indian islanders are defective in personal cleanliness. The heat of the climate and the preservation of the earth render it a matter of enjoyment and almost of necessity to bathe frequently. This operation, therefore, they constantly perform, as well in the foulest pools as in the purest brooks, and both children and grown persons are to be seen paddling in the water at all hours of the day. They seldom, however, change their garments, which among the humbler classes are often

permitted to drop off in rags. Both men and women, says Mr. Crawford, wear a profusion of *populous* hair, the disposal of the inhabitants of which, under very aggravated circumstances, is a most nauseous spectacle frequently presented in the streets and highways.

In the Indian islands the lot of women may be considered as more fortunate than in any other country of the East. The husband invariably pays a price for his wife among all the tribes ; but women nevertheless are not treated with contempt or disdain. They are not immured, and where they are secluded, it is but partially, and not with that jealous restraint for which the Orientals are proverbial. They eat with the men

and associate with them in terms of such equality in all respects as appears surprising in such a state of society.

The Indian islanders are passionately fond of flowers. Women are not considered fully dressed without a profusion of flowers and men also often wear them. In the language of Java a flower expresses whatever is most beautiful. It is a synonyme for a beautiful woman, and the common, almost the only, term for poetry. The prevailing colours are yellow and especially red. Blue, so frequent in temperate climates, is seldom met with. The perfume of the flowers which these islanders prefer is so powerful as to be oppressive to the senses of a native of colder regions :

they, on the other hand, have no taste for the lighter and more elegant odours which we prize, as for example that of the rose.

Among the Indian islanders, many of the tokens of respect are the very reverse of what we consider such. Thus it is a mark of respect to sit and to cover the head in the presence of another; and to turn one's back on a superior is the very highest degree of respect that can be paid to him. When an inferior addresses a superior, his obeisance consists in raising his hands with the palms joined before his face till the thumbs touch the nose. This action he repeats at the end of every sentence, and if very courtly, after each clause.

If a son has been long absent from his father, he throws himself at his feet and kisses them. A demonstration of affection less profound would extend the embrace to the knee only : but a very obsequious courtier will sometimes take the foot of the monarch and place it on his head.

An inferior never stands upright before a superior. Should he stand at all, the body is always bent ; if he sits, it is the same thing, and his eyes are fixed on the ground. When he advances and retires, he moves as if on all-fours, and crawls or creeps rather than walks. There is one mode of demonstrating extraordinary friendship and affection, which to Europeans must

appear nauseous and disgusting. It consists in the superior offering to the inferior the chewed refuse of betel and areca, which the latter swallows with particular satisfaction.

Our mode of salutation, by kissing, is wholly unknown among all the tribes in the Indian islands: that which they use instead both expresses and implies to smell, and is performed with the nose exactly in the same manner as among all the South Sea islanders. The head and neck are the usual objects of the embrace, which is always accompanied by an audible nasal inhalation.

Like all Orientals, these people sit cross-legged on the floor, upon which also, or upon covers raised very little



above it, their food is placed at meals. In eating they use the hand alone, having neither knife, fork, nor spoon. Their food consists chiefly of rice of an adhesive quality, which may be easily squeezed into a lump ; and if they have fish or flesh, it is served up cut into little pieces.

The practice of chewing betel and areca\* is as universal in the Indian Islands as among the Hindoos. No mouth is thought handsome that is not thus engaged, and in the poetry of these people a lover is frequently described

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\* For a description of *betel* and *areca*, and the mode of preparing them for chewing, the reader is referred to that part of the *WORLD IN MINIATURE*, containing *Hindustan*, vol. v. p. 86—89.

likening that of his mistress to the fissure in a ripe pomegranate: the aptness of the simile consisting in the comparison of the coloured teeth with the red grains of the fruit, and of the black stain on the lips with the hue assumed by the broken and astringent rind on exposure to the air.

The use of tobacco and opium is general among the natives of the Asiatic islands, who, however, reverse the way in which these are generally taken. They chew tobacco, but, instead of eating or chewing opium, like the other Orientals, they smoke that drug. Their method of preparing and using the latter is thus described by Mr. Marsden:—

The raw opium is first boiled in a

copper vessel, then strained through a cloth and boiled a second time. The leaf of the *tumbakee* shred fine is mixed with it in a quantity sufficient to absorb the whole; and it is afterwards made up into small pills, about the size of a pea, for smoking. One of these being put into the small tube which projects from the side of the opium-pipe, that tube is applied to a lamp, and the pill being lighted is consumed at one whiff or inflation of the lungs, attended with a whistling noise. The smoke is never emitted by the mouth, but usually receives vent through the nostrils, and sometimes in adepts through the passage of the ears and eyes. This preparation of the opium is often adulterated

in the process by mixing pine-sugar with it; as is the raw opium by incorporating with it the fruit of the pisang or plantain.

The conduct of the Indian islanders to the dead, wounded and prisoners, is marked by that inhumanity which invariably accompanies the early stages of civilization. Some of the savages of Borneo destroy their prisoners and devour their flesh. A nation of Sumatra, acquainted with the art of writing and possessing books, are well known to be cannibals. Among other tribes the skulls of enemies are piled up as trophies round their habitations; and it is alleged that in some a young man is not allowed to marry till he has brought

home the head of an enemy whom he has slain in battle.

*Revenge, the vice of all barbarians,* is the most prominent in the character of the Asiatic islanders. The spirit of revenge, coupled with an impatience of restraint and a repugnance to submit to insult, give rise to those desperate outrages which in Europe are known by the name of *running a muck*. It denotes an act of desperation, in which the individual devotes his life, with little or no chance of success, for the gratification of his revenge. Sometimes the attack is confined to the individual who has offered the injury; at others it is indiscriminate, and the enthusiast, with a total aberration of

reason, assails alike the guilty and the innocent. On other occasions again the injured party vents his fury in taking the lives of those dearest to him and then his own, by way of releasing himself and them from intolerable cruelty and oppression. In the year 1812, the Bugis slave of a Dutch Creole woman at Surabaya in Java ran a muck of this last kind. He first put to death his wife, who had been more particularly the object of the cruelty of the mistress, and after her his two elder children. Holding the bloody axe with which he had perpetrated these murders in his hand, he rushed out into the street with the youngest infant, and struck off its head in the presence of

two English gentlemen, to whom, after throwing his weapon into the neighbouring canal, he immediately surrendered himself, begging them to take his life.

The most frequent mycks are those in which the desperado assails indiscriminately friend and foe, and in which with dishevelled hair and frantic look, he murders or wounds all he meets, until he is himself killed, falls exhausted by loss of blood, or is secured by means of certain forked instruments, with which the officers of the police are always furnished for the purpose of opposing such offenders. One of the most singular circumstances attending these acts of criminal desperation is the

apparently unpremeditated and always sudden and unexpected manner in which they are undertaken. Neither gestures, speech, nor features betray the intention of the desperado; and the first warning is the drawing of the *kris* or dagger, the wild shout which accompanies it, and the commencement of the work of death.

In 1814, a chief of Celebes surrendered himself to the British and a party of their allies headed by a chief. He was disarmed and placed under a guard in a comfortable habitation, and the hostile chief kept him company during the night. His *kris* lay on a table at a little distance from him. About midnight, while engaged in conversation, he



suddenly started from his seat, snatched up the weapon, and attempted to assassinate his companion, who, possessing superior strength, inflicted a mortal stab. The retainers of the prisoner, who were without, hearing what was going forward in the house, attacked the attendants of the friendly chief and the European centinels with such fury that they would have mastered them, had not the officer of the guard rushed out with his drawn sword and assisted to overpower the assailants. When he entered the apartment he found the expiring captive, leaning on the arm and supported by the knee of his opponent, who held his drawn dagger over him, ready, if necessary, to repeat his blow.

In 1812, on the very day that the fortified palace of the sultan of Java was stormed by the British troops, a petty chief, who had been a favourite of the dethroned prince, was one of the first to come over to the conquerors, and he assisted to carry into effect the measures pursued for the pacification of the country. At night he, with many other Javanese, was hospitably received into the spacious house of the chief of the Chinese, and appeared to be perfectly satisfied with the new order of things. The house was protected by a strong guard of Sepoys. At night he started from his sleep, and without giving any warning, commenced havock, killing and wounding a great number of per-

sons, chiefly his countrymen, who were sleeping in the same apartment, before he lost his own life.

Murders and assassinations are frequent in every country of the Indian Archipelago. A hired assassin may be procured in Java for twenty shillings sterling, provided the person to be dispatched be a plebeian ; but scarcely any consideration would induce one to take the life of a chief. It must not be understood, however, that the abominable and cowardly practice of employing hired murderers is frequent : a man generally takes vengeance with his own hand ; but should he choose the less dangerous course, he will not be at a loss

for tools to execute his sanguinary purpose.

Thefts and robberies are very common ; but these crimes are in general perpetrated only by the meanest and most abandoned ; and even the common peasantry are more remarkable for honesty and fidelity than for the opposite vices. It is chiefly in their intercourse with strangers and with enemies that the treachery of their character is displayed. Their acts of piracy and insidious attacks on the property of strangers are only in accordance with that spirit of aggression which prevails more or less among all semi-barbarous nations, by whom the plunder of the

foreigner or traveller is no more regarded as a crime than by the Arabs of the desert, though, as among the latter, the same individual, forlorn and destitute, would experience a hospitable reception.

## THE PHILIPPINE ISLANDS.

The Philippines form a principal division of the immense Indian Archipelago, being its northernmost cluster, situated between 114 degrees and 126 degrees east longitude, and between 6 degrees and 20 degrees north latitude, about three hundred miles south-east of China. They are said to be nearly one thousand two hundred in number, among which two islands, Luzon or Manilla and Mindanao are very large, and four hundred others of considerable extent. Luzon

is four hundred miles in length and about two hundred broad.

These islands were discovered in 1521, by the celebrated circumnavigator Magellan, who called them the Archipelago of St. Lazarus, in honour of the saint on whose festival he arrived there. He took possession of them for the king of Spain, but was killed in a skirmish with the natives. No attempt was made by the Spaniards to subdue or colonize these islands till the reign of Philip II. after whom they received their present appellation. The Spanish power is established in most of them, and all are under the governor of Luzon, but there are some, for example Min-

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danao, where the Europeans have little authority, or even influence.

There are in the Philippine Islands besides the Spaniards, who are looked upon as foreigners, and the Chinese, two native races: Papuas in the interior, and the Malays, in a more extended signification, on the coasts. The Spaniards are but few in number. The Chinese, who are called Sangalese, itinerant merchants, and who may be termed the Jews of this part of the world, differ in number at different times. Many of them, in order that they may settle with more security, suffer themselves to be baptized, and when they leave Manilla with the pro-



perty which they have acquired, in ships of their own nation, they frequently send to the archbishop the cross and white neophyte's dress they received from him, that he may confer them on others of their countrymen.

The Papuās, the first possessors of the soil, the Aetos or Negritos of the Spaniards, are savages who, without agriculture or a permanent abode, wander about the mountains, and live by the chase and on fruits and honey. Neither can they be induced to adopt any other mode of life. Even those who have been brought up from infancy among the Spaniards are wavering Christians, and very often forsake their patrons to join the people of their own

colour in the desert. They appear to be more hostile to the Indians who expelled them from their former abodes, than to the Spaniards who are their avengers. They are represented as in general a mild and unsuspicious people, and have never been accused of eating human flesh. They go naked, excepting an apron of the bark of trees. The girl of this race represented in the annexed engraving, had been brought up and lived in a Spanish family at Manilla.

The inhabitants of the coasts of the Philippine Islands, (the Malays, or *Indios* of the Spaniards) whom we may consider as their first conquerors, speak according to their tribes, seven diffe-





rent languages, namely, in the north of Luzon, the Zambales, Pangasinanes, Ylocos and Cayayanes; in the neighbourhood of Manilla, the Tagalese, and in all the southern islands, the Bisayas. The tribes of Indians, even in the interior of Luzon, have maintained their independence, and those on the coasts, who, on their conversion to christianity by the Spaniards, submitted to a foreign yoke, have not learned the foreign language. The religious orders who accomplished the spiritual conquest of the country, and insure the political supremacy, have adopted their language. The Tagalese, in particular, which from the circumstance of its being spoken in the capital, is become

the chief language, has been greatly enriched by them, not only with books to facilitate the acquisition of it, but also with edifying compositions of all kinds in prose and verse.

Concerning the independent tribes, our information is extremely meagre. By some of them chastity is held in great honour, not only among the married, but also the unmarried women, and it is protected by very severe laws. A kind of circumcision not derived from Mahometanism is said to be a primitive custom among others.

The Indians of the Philippines are in general a friendly, harmless, cheerful and cleanly people, whose character bears a nearer resemblance to that of

the eastern islanders than to that of the real Malays. • The population of the subjects of Spain, in this government, is estimated at two millions and a half.

Manilla appears to be the only considerable Spanish town in the Philippines, and this contains no more than 9000 souls, exclusively of the clergy, garrison, settled Spaniards, Europeans and Chinese, who make from four to six thousand. In the provinces the splendid temples and edifices of the clergy are seen rising among the slight and cleanly huts of the natives, which, as at the time of Pigafetta, are raised on posts, constructed of bamboo interwoven with prickly calamus\*, covered with leaves of the *nipah*-palm, and may be

likened to elegant bird-cages. Fires often consume such villages, as easily and as rapidly as the dry grass of the Savannahs, and in a few days they rise again from their ashes.

The favourite beverage of the Indians is palm-wine, or rather brandy, the manner of procuring which was first described by Marco Polo. The flower-spatha of the cocoa-palm is tied together before it opens; the point is cut off, and a vessel of bamboo being fastened to it catches the juice as it runs out. This juice is collected twice a day and when one source dries up, another spatha comes forward to supply its place. When taken fresh this juice is very cooling, and by different proces-



ses, wine, brandy, vinegar and treacle are produced from it.

The pisang which bears a small eatable fruit is cultivated on account of the flax obtained from its trunk, and which seems to deserve the preference to many other species. The fibres run the whole length of the stem which is about eight feet, and of different fineness according to their exterior and interior situation; so that the same plant furnishes the material from which the excellent cables chiefly used here in the Spanish marine are made, and of which the fine striped stuff is woven for the neat shirts that constitute part of the costume of these cleanly people. The usual dress of the Malays of both sexes

in the island of Luzon is represented in the frontispiece to this volume and in the annexed engraving.

The Tagalese with his knife which he constantly carries by his side, which is the only implement he uses in all his mechanical works, and which serves him at the same time for a weapon, builds his house of bamboo and prickly calamus and furnishes it with all necessary utensils. The soil affords him meat and drink, stuff for clothing, tobacco, betel and the areca-nut for his enjoyment. A fighting-cock makes him happy. So bountiful is nature in these islands and with so little is man here contented.

Respecting the manners of the inha-





bitants of the capital of the Philippine Islands we are furnished with the following particulars :—

It is not till evening that the inhabitants of the higher class begin to stir : till that time they are occupied in eating, sleeping, and smoking tobacco, which is no where more general than on the island of Luzon ; for children before they can walk begin to smoke segars. The women carry their fondness for it to a greater height than the men ; for, not content with the usual small segars, they have others made for them which are a foot long and proportionally thick. These are here called the women's segars, and it is a most ludicrous sight to see elegant ladies taking their

evening walk<sup>l</sup> with these burning brands in their mouths. The chewing of betel, is also one of the luxuries of the fair

Indolent as the natives of Manilla are, they possess the more ingenuity in cheating, particularly strangers. Their only diversion, and of which they are passionately fond, is cock-fighting. For this purpose they breed cocks which they always carry along with them. In every village there is a house built by the government, ~~where~~ <sup>in which</sup> all cocks are permitted to fight but only on Sundays and holidays. The spectators pay a real for admittance, but the owners of the cocks are obliged to pay four reals, and the profits go to the king. The

stage, on which no person is allowed to come, is surrounded by two rows of boxes. When the contest is to begin, the sum betted is deposited: each owner then puts his cock, which is furnished at both feet with knives two inches long, on the stage, and the contest is often decided by the first, but more frequently by the third or fourth onset. The vanquished cock is most cruelly treated by his master; for, to punish him, he immediately plucks out all his feathers. Great sums are betted on these fights; and even though a person were to lose the last garment from his body, he would quit the cock-pit as cheerfully as he entered it.

## THE MARIAN ISLANDS.

This chain, consisting of twelve islands, is situated ~~to the~~ eastward of the Philippines, in about  $145^{\circ}$  of east longitude, and between  $11^{\circ}$  and  $21^{\circ}$  north latitude. These, too, were originally discovered by Magellan, and named by the Spaniards from the disposition of the inhabitants *Las Islas de las Ladrones*, or Thieves' Islands, which appellation they afterwards changed to *Marianas*, in honour of Mary, queen of Philip IV.

Of this chain, the islands of Guam, Tinian and Rota only are now inha-



bited. In the middle of the seventeenth century their population amounted according to some authors, to 40,000, and as others state to 60,000 souls : but in 1667 a bigoted Catholic missionary arrived at Guam for the purpose of converting the natives. He was accompanied by soldiers, and so zealous were their efforts, that before the end of the century the work was completed by the extermination, or as the Spanish writers phrase it, the *pacification* of their inhabitants, of whom not more than about a thousand survived. This decrease was occasioned by the attempt to subject them by force of arms. Fondly attached to liberty, they could not bear a foreign yoke, and being

unable to shake it off they put an end to their lives by hanging or in other ways. Women threw their infants into the water, convinced that this premature death would deliver them from trouble and misery. An epidemic disorder also contributed its share to the depopulation and carried off almost all who remained. During the last century, however, the population has been gradually increasing, so that in 1816 it exceeded 5,300 souls.

The Christian descendants of those who escaped the destruction of their race and survived their independence, have lost all the peculiarities, all the arts, and for the most part the very language of their ancestors. These

equalled at least in navigation the most skilful of the Caroline islanders. Remains of their architecture in Saypan and Tinian prove that they were in this respect superior to most of their neighbours; and there is a circumstance which seems to demonstrate the great advance they had made in civilization before all the inhabitants of the Great Ocean. This is the invention of money.

Their money consisted of pieces of tortoise-shell, of the size of a button, but as thin as paper, strung by a hole in the middle on a coarse cord of coconut bark. Strings of this species of coin, forming a pliable roll or cylinder, about the thickness of a finger and

several feet in length, are still preserved by the curious.

These cords are said to have been current as a medium of commercial intercourse, and but very few chiefs had a right to manufacture and issue them. Plates of tortoise-shell, from the larger sea-turtle, are differently pierced in the middle with a large hole, and on the broad thin edge with several smaller holes, or they have but one in the middle. Whoever, probably in swimming, had killed a turtle—in reality a very hazardous adventure—brought a plate of its mail to the chief, who bored holes in it according to the circumstances of the deed and the aid

received in its performance : the fewer there were, the greater the value. Such trophies gave the owner a certain right to exchange them, according to established custom; for other property, and they passed in some measure as signs of value.

The present inhabitants of the Marianas, notwithstanding the skill of their ancestors in navigation, are neither mariners nor swimmers ; they have ceased to build boats and are utter strangers to the sea. All they now do is to hollow out without skill the trunks of trees to fish within the breakers. It is the natives of the Carolines who, coming annually with a fleet to Guam for the purposes of trade, supply the

Spaniards with boats "which they build on their islands, in exchange for iron. It is they, too, who in their own boats forward messages from the governor at Guam to Tinian and Saypan, and keep up the otherwise difficult communication between these islands.

The people of the Marianas resembled the Bisayas of the Philippines both in person and language. The latter was almost disappeared with the people who spoke it, and the new generation speak the language of the conquerors and their own but disfigured by a mixture with it. The present inhabitants of Guam, which contains above nine-tenths of the population of the Marianas, are all Christians and have been







transformed into Spaniards, though they are called by the latter *los Indios*. They are partly descended from natives, and partly from settlers brought hither from Mexico and the Philippines after the original race was extirpated. They live and dress like the Tagalese about Manilla, cultivate rice, prepare cocoa-wine, chew betel, smoke tobacco, indolently enjoying to an advanced age the fruits of the forest, the produce of the fertile soil and the bounty of heaven.

The dress of both sexes in the Marianas, represented in the opposite and following plate, is with a few modifications, like that of the common people in some of the provinces of Spain. Instead of the ample

*mantilla*, which enfolds the Spanish women with so much elegance, a handkerchief is here thrown over the head and floats loosely down the back. The hair is tied very low behind, and this fashion, which is disagreeable at first, becomes pleasing when you are accustomed to it. A long petticoat, a short jacket, scarcely reaching to the hips, and in some cases a man's hat, complete the dress of the women. The men wear drawers that seldom reach below the knee, and a shirt over them.

The complexion of both sexes is a dark yellow. Their teeth are in general spoiled by the use of betel and by the lime with which they season it.





Arago states, that when a woman of these islands marries a man whose fortune is inferior to hers, he takes upon himself the labours of the household and performs the most menial offices ; but if her property be equal to or less than his, the toils are equally divided. According to the same writer, if the brother or father of a young woman preserves from imminent danger any person of considerable fortune, the latter, if not disliked, is bound, by way of proving his gratitude, to marry the sister or daughter of his benefactor, without requiring any dowry. Such was the ancient law of these islands ; and though, by the Spanish law, persons may refuse to conform to this

practice, yet such is the general respect paid to ancient institutions that it is universally observed.

In domestic life disputes between men are decided by the women ; but disputes between the women are never determined by men. Mourning is worn two months for a male and for a female six.

The national dances also afford evidence of the ascendancy which the women here have always enjoyed over the other sex. They are called the “ dances of the ancients,” and are thus described by the voyager just quoted. Ranged in a circle, the performers take each other by the hand and turn round, humming a monotonous tune: they make

some ridiculous gestures, place their hands above their heads, and without executing a single graceful movement, incessantly repeat the same figure. The dances having ceased, the females surround the spot, and a champion steps forward, armed with a stick representing a lance, and defies any of his companions to single combat. A relative of the challenger is not allowed to engage in the conflict, which must be kept up till the conqueror has beaten all who present themselves. The women alone have a right to separate the combatants; they adjudge the victory and present the promised reward, which generally consists of fruit or linen.

The structure of the houses here re-

sembles that common in many parts of the Indian Archipelago. The building, from eight to ten feet square, rests on four pillars about five feet high. The floors and sides are made of bamboos placed so far apart that you may put your hand between them, which gives the whole the appearance of a cage, in which, without entering, you may see all that passes. This construction is well adapted to the climate : the wind passes through the house and cools and purifies the air ; the roof, thatched with rushes, protects it against the rain, and the pillars secure it from vermin ; but the appearance is extremely ludicrous, especially when the family is in it. Such a house seldom contains



more than two rooms separated by a partition of deal or bamboo. In one the cooking and household work are performed ; and here, says Arago, the brothers, sisters, cousins, pigs, and friends of the family sleep pell-mell. The other is the bed-chamber of the master and mistress only ; and in this apartment are commonly stuck up the smoky figures of saints, before which the family assemble and recite their prayers every hour of the day.

## SUMATRA.

Sumatra which stretches from north-west to south-east opposite to the peninsula of Malacca, is about nine hundred miles in length and varies in breadth from about eighty miles in the north to two hundred and fifty in the southern part. It is divided into two almost equal parts by the equator extending from the sixth degree of north latitude to the sixth degree south, and from 93 to 104 degrees east longitude.

This extensive island is inhabited by several tribes of different origin. Their languages of which the Malay forms

the ground-work, bear a considerable resemblance to each other; but the alphabets and letters employed in writing them are not alike. The Achinese occupy the northern portion of the island, and the Battas the north-east quarter, opposite to the peninsula of Malacca. The Menangkabos reside on the elevated plain in the centre; and to the south of them the Redjangs, between the mountains and the west coast. The Lampongs inhabit the flat southern part of the island.

The people of Achin are larger in stature, stronger and of a darker colour than the other inhabitants of Sumatra; they seem to be a mixture of Battas, Malays and Choolias, or people from the

west coast of Hindoostan. They speak the Malay language, universally employed in the eastern Archipelago, and in writing it make use of the Arabic characters. They are Mahometans, and as they have many priests they practice the ceremonies of their religion with punctuality and zeal.

The Battas in general are not so tall or so dark coloured as the Malays. Their dress consists in a piece of coarse cotton of their own manufacture, wrapped round the waist, and another thrown over the shoulders. Young females have a third, which covers the bosom. On festivals they wear gold pendants in their ears; and fasten their hair with pins of the same metal, having heads

in the shape of birds or dragons. They also give a fine polish to large shells which they pick up on their shores, and make bracelets of them.

The houses of the Battas are built entirely of wood. They stand on posts from six to twelve feet high, and they ascend to them by means of a notched pole, which is drawn up at night. This contrivance originated in the fear of wild beasts and especially tigers, which are numerous in this country. A trap-door leads into the only apartment of which the habitation consists. The roof is composed of the strong fibres of the aron-palm, which is celebrated for the wine that it yields.

Each village or *campong* has its *balei*

or town-hall, where meetings are held for the discussion of public matters, and where extraordinary ceremonies take place and strangers are received. The *campongs* are surrounded with ramparts, ditches and a high palisade of camphor wood : and within all is an impenetrable hedge of the thorny bamboo, which grows very thick and wholly conceals the village.

The Battas differ in\* manners and character as well as in person from most of the other inhabitants of this great island. They are extremely irritable, and will sacrifice life in defence of their liberty. Hence they are almost always involved in contentions, and therefore live in a state of almost in-

cessant warfare. They devour the enemies whom they have taken or killed, and hang up their skulls as trophies before their houses. On this account the Baſſas have been erroneously charged with the constant practice of feeding on human flesh. The fact is, that they consume only such prisoners of war whose friends are too poor to ransom them, and criminals, by way of glutting their revenge and expressing their abhorrence of guilt.

The mode of proceeding in this case is as follows :—A large dish containing salt and lemons is sent to the culprit, together with a cloth which is thrown over his head. The whole tribe then sit in judgment upon him. In case of con-

demnation, he is bound to a pole, and the assembled people throw their lances at him from a certain distance. As soon as he is mortally wounded they rush upon him, and with knives cut pieces of flesh from his body, dip them in the dish of salt and lemon juice, broil them quickly over a fire kindled for the purpose, and devour them with horrible avidity. In this manner they frequently consume the whole body; nay, such is their ferocity that like wild beasts they will tear off the flesh of the unfortunate victim with their teeth.

The ordinary diet of these people consists of maize and sweet potatoes, the rajahs and the opulent alone indulging themselves with rice. They eat



fresh meat only on extraordinary occasions, and are not delicate in the choice of their food, devouring parts of buffaloes, hogs, rats and crocodiles, which they find dead. They are very fond of the flesh of the horse, and feed that animal with corn to give it a finer flavour. They likewise fatten small black pigs with erect ears for the same purpose. On extraordinary occasions they drink palm-wine to excess.

Among the Battas, the men take as many wives as they please, and it is not uncommon for one to have half a dozen. The bridegroom always makes a present of buffaloes or horses to the parents of the bride, so that daughters are a source of wealth to families.

Husbands consider their wives as slaves, and have a right to sell them as well as their children : the whole burden of domestic duties and even of agriculture is imposed upon the women.

When the men are not engaged in war, they pass their time in indolence. Adorning their heads with garlands of flowers, formed principally of the globe-amaranth, they play on the flute ; or mounted on swift coursers, without saddle or stirrups, they run races with one another, and pursue their native deer. The passion for gaming they carry to excess : after they have lost all they possess, they will stake their own persons ; and this indeed is one of the most usual ways of procuring

slaves. The winner sometimes has the generosity to restore freedom to his adversary; and on such occasions, a horse is killed and a public entertainment given.

From the few traces of religion discoverable among the Battas, they seem to have derived it originally from the Hindoos. They acknowledge a sort of trinity, and revere three principal divinities: they have some notion of the doctrine of metempsychosis, and several points of their creed, as well as the names of some of their inferior gods, seem to have been derived from the Hindoo mythology. They have priests or *gooroos*, who tattow and paint their bodies with various figures, and cover

their faces with wooden masks. These priests not only officiate at funerals, but assume the character of soothsayers. Thus, for example, before they go forth on a military expedition, they will slaughter a buffalo, or a white cock, and a priest is required to foretel its favourable or unfavourable issue from the motion of the intestines. Should his prediction fail to be verified, he is maltreated, nay sometimes pays the forfeit of his life for his error.

At the funerals of the great these soothsayers act an important part. The corpse is not interred till the other princes or rajahs can be assembled : it is meanwhile put into a well pitched coffin of maple-wood. Prepa-

ratory to the funeral, buffaloes and horses, sometimes to the number of a hundred or more, are slaughtered for the entertainment of the company. The women bring each a basketful of rice, which they place around the coffin, and afterwards divert themselves and dance till the whole of the provision is consumed. The priest then takes a piece of buffalo or horse-flesh, which he waves about with a variety of contortions and grimaces, and devours with great avidity. He next kills a fowl, and lets the blood run upon the coffin ; after which he takes a broom made of the fibres of the cocoa-nut shell, and begins to lay about him lustily to drive away the evil spirits.

Meanwhile four men lift up the coffin and run away with it, in order to escape from those spirits: it is immediately deposited in the earth, a shed is erected over it, and the horns of the victim buffaloes are nailed to the posts with which it is constructed.

A person who is charged with any crime, must, in order to clear himself, take an oath, which consists in putting some rice into his mouth, and wishing that it may turn to stone if he is guilty; or he holds up a musket-ball, and wishes he may be shot if what he says is untrue.

More important cases require the following ceremony:—A small leaden image is put into a dish of rice, and

the latter is surrounded with musketballs. The accused then wishes that his cattle may die, his crops fail, and that he himself may never more taste salt, (which with them is an indispensable necessary,) if he has not told the truth.. It does not appear that any reverence is paid to the image.

The Battas present an extraordinary medley of the manners of civilized and barbarous nations. Theft is very rare among them, and is punished with great severity. They are honest and exact in all their dealings, and never strive to cheat one another. Their laws for the preservation of morals are extremely sanguinary. In case of adultery, when both the parties are mar-

ried, the man is doomed to die and to be eaten by the tribe to which the injured husband belongs ; but the sentence cannot be carried into execution till it has been approved by the rajah to whom the criminal is subject. If he confirms it, he sends a piece of cloth, with a large dish, salt and lemons, to serve for the horrible entertainment. They content themselves with cutting off the hair of the female culprit, and selling her for a slave. An unmarried man, who is guilty of the same crime, is expelled by his family and banished from his tribe. All penalties, and even death itself, may be avoided by the payment of a certain ransom, if the criminal can appease him whom he has



injured, by money or goods ; but the sum to be paid is not fixed, and is left to the discretion of the offended party.

They have a written language, into which many Malay words have been introduced, but which is nevertheless original, and seems to have undergone less change than the other dialects of the island. The majority of the Battas can read and write ; a circumstance unparelleled in any other barbarous nation, and very rare even among such as are most civilized. For ordinary purposes, they write on pieces of bamboo ; but their books are formed of the inner bark of a tree cut into long leaves, folded in the middle and cover-

ed by a piece of the wood which is left for this purpose at each end. Instead of pens, they use the leaves of the *dammar*, a species of pine, and their ink is composed of soot mixed with the juice of the sugar-cane.

The government is in the hands of the rajahs or princes ; but they have not the same authority in all the tribes. In some they possess almost absolute power, while in others they have only a shade of authority. Their subjects are bound to work a certain number of days in the rice-fields of the prince, and to furnish him with a certain quantity of provisions when going on a military expedition or a journey. The people

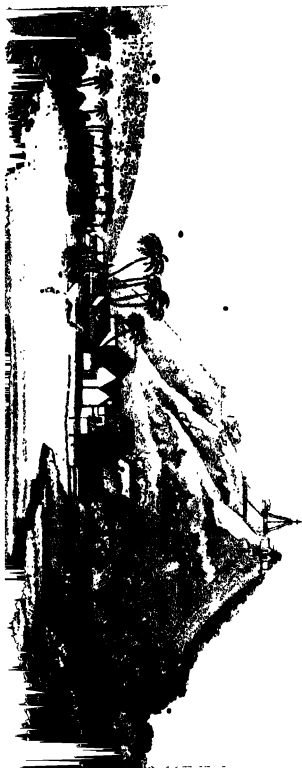
have, nevertheless, unlimited right of property in their possessions, and can dispose of them as they please.

Upon the whole the Battas exhibit such singular contrasts in their manners, customs, and laws, and so many new and inexplicable facts are recorded of them, that it would be extremely desirable to procure more accurate information on all these points.

The Raos in the interior of the northern part of the island, are said to be Battas who have been converted to Mahometanism and are intermixed with Malays. They are chiefly engaged in collecting gold in their mountains, which is conveyed to the east coast, and thence to the peninsula of

Malacca, between which a very brisk traffic is carried on. It is upon this coast that the European settlement of Padang, founded by the Dutch, and represented in the annexed engraving, is situated.

The Menangkabos were formerly<sup>f</sup> the predominant nation in Sumatra, and their sultan still possesses a nominal supremacy, which is acknowledged by all the other rajahs or princes whose power has arisen from the ruins of his. He therefore assumes by way of eminence the title of *Maha-Rajah*, or the Great Rajah. These people have been converted to Mahometanism, and for this reason they have retained less of their primitive manners and usages





than the Battas, Redjangs and Lampongs. They are distinguished from all the other inhabitants of the island by the appellation of *Orang Malayo*, or Malay men, a name which, however, they bear in common with the inhabitants of the coasts of the peninsula of Malacca, and of several other islands, and in general with all Mahometans whose proper language is the Malay, be their origin, or the nation and tribe, to which they belong, what they may.

The history of the Menangcabos is but little known ; yet so much may be discovered amid the obscurity which envelops their early annals, that they are the primitive stock of the Malay race, and that these people gradually spread

from Sumatra to Malacca, and no from the peninsula to the island, as wa long the general opinion. Their reli gion, before their conversion to Mahc metanism, seems to have been that c Brama. At present they are not united as formerly under one monarch, or form several petty sovereignties, in a mountainous district, called *Tigas-bla Koto*, which signifies the thirteen con federate fortresses. Their government, like that of all the Malays, is founded on the feudal principles.

Their literature consists of versions of the Coran, and commentaries on it, and popular tales of the same nature as those which are so common in Arabia, Persia and India. All the Malays



of Sumatra make extempore songs and ballads, but those composed by the Menangcabos are most esteemed, and their country is considered as the favourite seat of the Muses. They write in Arabic characters on ruled paper.

The arts have been carried to higher perfection by the Menangcabos than by the other inhabitants of Sumatra. They make their own fire-arms, though they also buy some of Europeans, found cannon, and forge sabres, sword, and daggers. They are much on horseback. Their horses are small but very spirited, and neither natives nor Europeans ever shoe them, as this precaution is rendered unnecessary by the nature of the roads. The country of the Menangcabos

produces more gold than any other part of the island of Sumatra.

Respecting the persons of these people we are furnished with very few particulars. In the valley of Korentchi, which acknowledges the authority of the sultan of Jambi, on the east coast, we are told that the inhabitants are smaller in stature than the Malays, and have very prominent cheek-bones. The women are very plain and have a wild look : those of superior rank dress in a pleasing manner, adorning their turbans with gold chains and large cocks' feathers. They are under no restraint, but mingle freely with the other sex. The villages are built principally on the banks of a lake situated in the centre

of the valley, and formed of extensive edifices, containing from twenty to twenty-five families, all dwelling under the same roof. These structures are two hundred and thirty feet long, and raised above the ground : they are divided into small apartments and have a veranda in front where the unmarried men sleep. On the west coast of North America, near the river Colombia, are found similar buildings, which are the common habitation of a whole tribe. The chiefs have smaller dwellings, where they reside by themselves.

The country of the Redjangs is better known to Europeans than any other part of the island ; and it is to these people that the descriptions of the man-

ners and customs of the people of Sumatra, given by voyagers and travellers, almost invariably refer.

The Redjangs in general are short in stature, and have small but well proportioned limbs and particularly small wrists and ancles : upon the whole they are gracefully formed. The inhabitants of some of the valleys are subject to goitres as in the Alps of Europe, and the same thing has been observed among the Caucasian and other mountains, which proves that it is the regular effect of a physical cause. The women have the ridiculous custom of stretching the ears and flattening the noses of new-born infants. The latter practice is almost universal among the sa-

vages of the north-west coast of America, especially about the mouths of the Colombia, and Captain Cook observed it also among the natives of the island of Ulietea.

The Redjangs have dark, clear eyes, and in this respect many of them resemble the Chinese. Their hair is strong and of a shining black, partly owing to the cocoa-nut oil with which they anoint it. The men are beardless, great pains being taken to render them so when boys by rubbing their chins with a kind of quick-lime. Their complexion is properly yellow, without the red tinge that constitutes a copper colour. They are in general lighter than the mestees, or half-bred of the

rest of India ; and persons of the superior class, who are not exposed to the rays of the sun, especially the women, approach to a degree of fairness.

If beauty consisted in this one quality, some of them would surpass our European brunettes. The truth is that most of these females are ugly even to disgust ; yet there are some among them whose appearance is strikingly beautiful. The men cut their hair, but the women allow it to grow to its full length, and are proud of having it so long as to reach down to the ground. They roll it and fasten it up with much elegance on the crown of the head.

The Redjangs let the nails of the middle and little finger grow to an ex-

traordinary length ; and like the people of Egypt, Arabia and India, they stain them red with the juice of henna. The hands of Redjangs of the pure breed, and even those of the half-breed, are always cold to the touch.

It is worthy of remark that the primitive dress of the people of Sumatra is the same as that of the natives of the South Sea Islands, being made of the stuff known by the name of Otaheite cloth, manufactured from the bark of the paper-mulberry tree, beaten till it is like extremely thin leather. The Redjangs content themselves with this kind of apparel when at work ; but in general they dress like the Malays, in a close vest without sleeves, but with a high

collar, and which buttons from top to bottom. The head they wrap in a fine handkerchief which resembles a small turban, and leave the top uncovered, except when they are travelling, when they use a *tudong*, or hat with a broad brim, to screen them from the heat of the sun. The women wear garlands of flowers, commonly of a white or light yellow colour. In some of the southern districts unmarried females are distinguished by a fillet which encircles the forehead and is fastened behind. This fillet is half an inch broad: persons of the higher class have it made of gold or silver, but the poor use the leaves of the *nipah*-palm for the purpose.



Both sexes have naturally very fine white teeth, but they spoil them by grinding them away sometimes to the very gums, and staining them black with the empyreumatic oil of coconut-shell. The wealthy have all the teeth of ~~the~~ lower jaw covered with gold plate, and the contrast of the metal with such of the teeth as are dyed black produces in the light a very striking effect. Others file the teeth, to a point ; this operation, as well as the piercing of the ears, is commonly performed on children when about nine years of age, and a family entertainment is given on the occasion.

In Sumatra the frequency of earthquakes is alone a sufficient reason why

the natives have not adopted a substantial mode of building. For this purpose they never use either stone, brick, or clay. The frames of the houses are of wood, the under-plates resting on pillars six or eight feet high, which have a sort of capital but no base, and are wider at top than at bottom. The people appear to have no idea of architecture as a science, though much industry is often shown in working up their materials. The general appearance of their houses is accurately represented in the annexed plate. For the floorings they lay whole bamboos, four or five inches in diameter, close to each other, and fasten them at the ends to the timbers. Across these are laid





laths of split bamboo, about an inch wide and of the length of the room, which are tied down with filaments of the rattan, and over these are usually spread mats of different kinds. This sort of flooring has an elasticity alarming to strangers when they first tread on it.

The sides of the houses are generally closed in with bamboo, opened and rendered flat by notching or splitting the circular joints on the outside, chipping away the corresponding divisions within, and laying it to dry in the sun pressed down with weights. This is sometimes nailed to the upright timbers or bamboos, but in the country

*THE ASIATIC ISLANDS, &c.*

*parts it is more commonly* interwoven  
*or matted in breadths of six inches, and*  
a piece or sheet formed at once of the  
size required. In some places they use  
for the same purpose the inner bark  
procured from some particular trees.  
When they prepare to take it, the outer  
bark is first torn or cut away ; the inner  
is then marked out with a proper tool  
to the requisite size, usually three cu-  
bits by one ; it is afterwards beaten for  
some time with a heavy stick to loosen  
it from the stem, and being peeled off,  
laid in the sun to dry, care being taken  
to prevent its warping. The bark used  
in building has nearly the texture and  
hardness of wood : but the pliable and

delicate bark of which clothing is made is procured from a bastard species of the bread-fruit.

The most general mode of covering houses is with the leaf of a kind of palm called *nipah*. These, before they are laid on, are formed into sheets about five feet long, and as deep as the length of the leaf will admit, which is doubled at one end over a slip or lath of bamboo. They are then disposed on the roof so that one sheet shall lap over the other, and are tied to the bamboos which serve for rafters.

The *dusuns*, or villages, for the small number of inhabitants in each does not entitle them to the appellation of towns, are always situated on the banks of a

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*river or lake, for the convenience of bathing and transporting goods. An eminence difficult of ascent is usually chosen for security. The access to them is by foot-ways narrow and winding, of which there are seldom more than two, one to the water and the other to the country, the former in most places so steep as to render it necessary to cut steps in the cliff or rock. The *dusuns* being surrounded by fruit-trees, some of considerable height, as the durian, cocoa and betel-nut, and the neighbouring country for a little space about being in some degree cleared of wood for the rice or pepper plantations, these villages at a distance strike the eye as clumps merely, exhibiting no appear-*



ance of a town or of human habitations.

The rows of houses commonly form a quadrangle, with passages or lanes at intervals between the buildings, where in the more considerable villages live the lower class of the inhabitants, and where also their granaries are erected. In the middle of the square stands the *balei* or town-hall, a room from fifty to a hundred feet long, and twenty or thirty wide, without division and open at the sides, excepting when on particular occasions it is hung with mats or chintz ; but sheltered in a lateral direction by the deep overhanging roof.\*

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\* It is impossible not to recognize both in the name and in the construction of this

The furniture of the Redjangs is very simple. They lie upon mats, and at their meals they use large trays with feet instead of tables. Three or four place themselves round each, lying on their left side and being supported by their left arm while they eat with the right. They use neither knives nor forks for this purpose, but only their bare hands, which they frequently dip into water while thus engaged. Instead of glasses they use the shell of a kind of fruit resembling a gourd. They kindle a fire by rubbing pieces of bamboo against one another. Their usual food

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building, the original of the *marly* of the Friendly Islands.

consists of rice, and the flesh of the buffalo, goat and domestic fowl, which they dress in various ways.

The most curious of the manners of the Redjangs, which they have in common with the other inhabitants of Sumatra, are those which relate to marriage. They seem to have provided for every mode in which the matrimonial union can be contracted, and for all the consequences of these different modes; and the regulations of their laws and customs on this point are so consistent with equity that they would do honour to the most civilized nation.

There are three kinds of marriages among the Redjangs; by *jourjour*, by *ambelanack* and by *simando*. By the

first mode the husband purchases his wife for such sum as may be agreed upon : she then becomes his property, or his slave, and he may sell or otherwise dispose of her. By the second mode of marriage, the husband is adopted by the father of the bride : he works for him, and remains as well as the wife under his authority, and both parents and children are considered as the property of the head of the family. By the third mode, the husband gives and receives ; the wife is on a footing of equality with him, and this kind of union nearly resembles that which takes place among Europeans.

It rarely happens that young females continue unmarried, and they are rather

a source of wealth than a burden to families. Their conduct is strictly watched and accordingly there are few countries where chastity is more highly respected. The crime of adultery is rare and it is not attended with any legal proceedings ; for the husband conceals his disgrace or avenges it himself.

Polygamy is allowed, but only in the case of marriage by *jourjour*, when a man may have as many wives as he can maintain : but there are few besides chiefs who possess the means of keeping more than one. He who is married by *umbelunaçk* must not take a second or third wife without the consent of the head of the family ; and in marriage by *simando*, the husband may not marry a

second, without repudiating the first wife and giving her half of all he possesses. If it is the wife who seeks divorce, she loses her right to half of the property, and receives only the sum paid for her portion.

Custom authorises a modification in the marriage by *jourjour*, which enable parents to reconcile their avarice with their affection, and they almost always avail themselves of it. The *jourjour* or sum paid to the parents as the price of their daughter, is divided into two portions; the *batang jourjour*, or principal price, and the *tali koulo*, or bond of friendship. The latter forms the smaller portion, of the value of perhaps five piastres, which the parents scarcely ever

take, because so long as this sum remains unpaid the husband has not an absolute right to his wife ; if he uses her ill, her family may interfere for her protection, and in case of bodily injury he is liable to a fine. But when this sum is paid to the parents of the female, that circumstance indicates a complete rupture between the two families ; and the *tali koulo*, or bond of friendship, is then said to be broken. The woman, in this case, is in the full force of the term the slave of her husband ; she cannot seek a divorce from him ; but on the contrary he has a right to sell her to whomsoever he pleases, if her relatives refuse to buy her at the price for which she is offered ; and if they agree

to the terms, he is obliged to deliver her to them.

The authority of the husband is in like manner limited when the *bptang jourjour*, or principal price, has not been wholly paid, as is frequently the case : the family of the wife purposely avoid demanding payment of the remainder of the debt, or rather refuse to receive it. When families are on good terms, things frequently remain in this state for several generations ; and sometimes a man is very opulent from the sums due to him on account of the *jour-jours* of his daughters, sisters, aunts and grand-aunts. Debts of this kind are held as sacred, and it is very rarely that they are left unpaid. Marriage by



*ambelanack* may be converted into marriage by *jourjour* or *simando*, if the husband, either by inheritance or otherwise, acquires a sufficient sum to pay the expenses attending those kinds of marriages.

From the preceding statement it is obvious that there are four species of legitimate unions between the sexes in Sumatra, as there are two kinds by *jourjour*. Marriage by *simando* is rare; and that by *jourjour* scarcely ever takes place in an absolute manner and without modifications which restrict the authority of the husband. All these different classes of unions produce differences in the laws, which,

though consecrated by custom alone, are nevertheless scrupulously observed.

But little apparent courtship precedes the marriages of the people of Sumatra. Their manners do not admit of it; the youth of both sexes being carefully kept asunder, and the girls seldom trusted from under the wing of their mothers. Besides, courtship with us includes the idea of humble entreaty on the man's side and favour and condescension on the part of the woman, who bestows person and property for love. The Sumatran, on the contrary, when he fixes his choice and pays all that he is worth for the object of it, may naturally consider the obligation

as all on his side. Still these islanders are not without gallantry. They preserve a degree of delicacy and respect towards the sex, which might justify their retorting on many of the polished nations of antiquity the epithet of barbarians.

The opportunities which the young people have of seeing and conversing with each other are at the *bimbangs*, or public festivals, held at the *balei*, or town-hall of the district. On these occasions the unmarried people meet together and dance and sing in company. It may be supposed that the young ladies cannot be long without their particular admirers. The men, when determined in their regards, generally employ an

old woman as their agent, by whom they make known their sentiments and send presents to the female of their choice. The parents then interfere, and the preliminaries being settled, a *bimbang* takes place.

The marriage ceremonies are extremely simple. They consist in merely joining the hands of the parties, while the father of one of them, or the chief of the village, at the same time pronounces them to be husband and wife. An iman performs this office for such as are Mahometans. For the ceremony of divorce a bamboo is broken in the presence of the parties, their parents and the chiefs.

Jealousy and revenge produce the

most dreadful effects among these people inasmuch as all the members of one family are united together by the closest alliance, and an injury done to an individual is considered as done to all : thus animosities are readily propagated and become hereditary. Of this the history of Raddin Sibān furnishes a terrible example.

This man was chief of a tribe in the district of Mauna. Pandgeran Rajah Kalippah was supreme chief of the whole district ; but the customs of the country gave him no right of sovereignty over Raddin Sibān. The latter had reason to complain of Rajah Kalippah, for refusing him an equal share of the fines and other advantages

belonging to his rank. Hence ensued an implacable hatred between those two chiefs and their families. Raddin Siban had a brother, who became passionately enamoured of a young and beautiful female : he won her affection, but was not permitted to marry her. Lessout, a younger brother of Rajah Kallippah's obtained her from her parents and made her his wife. Thwarted in her fondest affections, she continued a constant lover, but became an unfaithful wife. Lessout to avenge his honour slew the brother of Raddin Siban. The hatred which prevailed between the two families was then converted into fury, and both flew to arms. The English resident interfered and thought to adjust

matters by means of fines, according to the custom of the country : but the revenge which rankled in the hearts of the warriors of Raddin Sibah's family was only smothered for a time, not extinguished. At a public assembly which took place in the Maunah *bazar* the two families met. Two of the younger brothers of Raddin Sibah—there were five in all—going to a cock-fight, saw Lessout and Rajah Mouda, another brother of Rajah Kalippah's, in the open part of a house which they were passing. They instantly turned back, drew their *krises*, attacked the brothers of Rajah Kalippah and called upon them to defend themselves. The challenge was accepted. Lessout pre-

sently dropped down dead : but his brother Rajah Mouda, though grievously wounded, dispatched the two aggressors. The combat was over before any one was aware of it : the dead were extended on the ground and Rajah Mouda, weak from loss of blood, was leaning against a tree that stood near the field of battle, when Raddin Sibon, who had been informed in a neighbouring house that his brothers were engaged with the brothers of Rajah Kalippah, ran out with his lance. He did not perceive Rajah Mouda, who was concealed from his view by the tree, but beheld only the lifeless bodies of his two brothers and of Lessout. In the excess of his rage he pierced the latter



with his lance. Rajah Mouda, though apparently near expiring, staggered forward a few paces unobserved by Raddin Sibān, and buried his dagger in his side, exclaiming: "Die thou too!" Raddin Sibān without uttering a word clapped his hand to the wound, returned to the house from which he came and expired at the entrance. Here ended this bloody tragedy. Rajah Mouda survived his wounds, but mutilated and deformed, and as it were a living example of the dreadful effects of these family feuds.

The women of Sumatra seldom have more than six children : like the fruits of their country they arrive early at maturity and early decline, being old

at thirty and decrepid at forty. They carry their children not on the arm as our nurses do, but straddling on the hip, and usually supported by a cloth which ties in a knot on the opposite shoulder. Infants are nursed but little, not confined by any swathing or bandages, and being suffered to roll about the floor soon learn to walk and shift for themselves. When cradles are used, they swing suspended from the ceilings of the rooms. The children of Mahometans are circumcised between the ages of six and ten years.

Human life is shorter in this country than in many others : the great majority of persons die under fifty, and sixty is considered as a great age.

In some districts they have this singular custom, that a father, on the birth of his first son loses his proper name, and is distinguished by that given to the child, as for example, Pa-Ladin, the father of Ladin. The women never change the name which they receive at their birth ; but sometimes they are called, like the father, by that given to their eldest child. This, however, is rather a form of politeness than a name. The Sumatrans have a still more extraordinary custom, which is, that from a point of etiquette they never pronounce their own name ; and if a stranger enquires what it is, they request any one who happens to be at hand to tell it him.

Each *dusun* or village has its respective cemetery. At their funerals the corpse is carried to the place of interment on a broad plank, which is kept for the public service of the *dusun* and lasts for many generations. It is constantly rubbed with lime, either to purify or to preserve it from decay. No coffin is made use of, the body being simply wrapped in white cloth. In forming the grave, after digging to a convenient depth, they make a cavity in the side, at the bottom, of sufficient dimensions to contain the body, which is there deposited on its right side. By this mode the earth literally lies light upon it ; and the cavity, after strewing flowers in it, they stop up by two boards

fastened angularly to each other, so that the one is on the top of the corpse, while the other defends it on the open side; the edge resting on the bottom of the grave. The outer excavation is then filled up with earth; and little white flags or streamers are stuck in order around. They likewise plant a shrub bearing a white flower called *kumbang-kamboja*, and in some places wild marjoram. The women who attend the funeral make a hideous noise not much unlike the Irish howl. On the third and seventh day the relations perform a ceremony at the grave, and at the end of twelve months that of setting up a few long elliptical stones at the head and foot, which, being scarce

in some parts of the country, bear a considerable price. On this occasion, they kill and feast on a buffalo, and leave the head to decay on the spot, as a token of the honour they have done to the deceased in eating to his memory.

The ancient burial-places are called *krummat*, and are supposed to have been those of the holy men by whom their ancestors were converted to the faith. They are held in extraordinary reverence, and the least disturbance or violation of the ground, though all traces of the graves be obliterated, is deemed an unpardonable sacrilege.

If the term religion be understood to imply public and private worship,

prayers, processions, sacrifices, and priests to superintend these ceremonies and to keep up the religious rites, we may with truth affirm, that the Redjangs have no religion. They have, indeed, many superstitious notions but no idols. All the superior and invisible beings they term *diwa*, and believe that theirs are of Javanese origin. They are disposed to entertain the doctrine of the transmigration of souls; but though they have not yet reduced it to a system, still it prevents them from destroying the two most formidable animals of their country, the tiger and the crocodile.

The tigers in particular, prove most destructive enemies to these people,

both in their journeys and even in their domestic occupations. The number of persons annually slain by these rapacious tyrants of the woods is almost incredible. Whole villages have been depopulated by them ; yet, from the superstitious prejudice just alluded to, they can scarcely be induced by the large reward offered by the English East India Company to use methods for destroying them, till they have sustained some particular injury in their own family or kindred. The size and strength of the species which prevails on the island is prodigious. They are said to break with a stroke of their fore-paw the leg of a horse or buffalo : and the largest prey they kill is dragged by them



without difficulty into the woods. This operation they usually defer till the second night ; being supposed on the first to gratify themselves with sucking the blood only. This delay affords time to prepare for their destruction, either by shooting them, or placing a vessel of water strongly impregnated with arsenic near the carcase, which is fastened to a tree in order to prevent its being carried off. The tiger, having satiated himself with the flesh, is prompted to assuage his thirst with the tempting liquid and perishes in the indulgence.

The natives relate, that there is a place among their mountains where the tigers have a court, a regular form

of government, and towns, where the roofs of the houses are covered with the hair of the women whom they have devoured.

The alligators likewise occasion the loss of many inhabitants, frequently destroying them as they bathe in the river, according to their regular custom and from which the perpetual evidence of the risk attending it cannot deter them. A superstitious idea of the sanctity <sup>of</sup> these animals preserves them from molestation, although they may be caught without much difficulty by means of a hook of sufficient strength. They are described as possessing the faculty of fascinating the monkeys, on which they principally subsist ; and,

says Mr. Marsden, "I am not incredulous enough to treat the idea with contempt, having myself observed, that when an alligator or crocodile in a river comes under an overhanging branch of a tree, the monkeys, in a state of alarm and distraction, crowd to the extremity, and chattering and trembling, approach nearer and nearer to the amphibious monster that waits to devour them as they drop, which their fright and number render almost unavoidable."

The Redjangs and other natives of Sumatra are firmly persuaded that certain persons are sacred, invulnerable, not liable to injury or any kind of accident, which they express by the word

*bitooah*. This privilege they extend sometimes to inanimate objects, such as ships, boats and other things.

The arts and sciences are still in their infancy among these people. The figures which they carve on the handles of their *kris*es, or for the fronts of their houses, are rude and coarse. Ten thousand is the highest number that the Malay language is capable of expressing. When they have occasion to recollect at a distant time the tale of any commodities which they are carrying to market, or the like, the country-people often assist their memory by tying knots on a string, which is produced when they want to specify the number. Their measures of length,

taken from parts of the human body, are not fixed with accuracy: they compute the distances of places by the number of days or hours which it takes to travel from one to the other; and the years by the seasons or the lunar revolutions; without ever seeking to institute a comparison or correspondence between these partial measures of time and the solar revolution. Like the Arabs, they fix the length of their year at twelve lunar months of twenty-nine days and a half, or 354 days, which produces an error of eleven days.

The Redjangs have no written annals and the memory of past events is therefore preserved by tradition alone. Few of them, even among such as are

Mahometans, can tell what year of the hegira it is, and still fewer even of those who can write know the year of their own birth.

They are passionately fond of music and have various instruments, most of which are borrowed from the Chinese and other Oriental nations. Such are the *kalintang*, a species of harmonica; the *gong* which serves for the bass to the *kalintang* and the *soolin*, which is the Malay flute. The lute of the country-people is called *serdoom*; it is a rude instrument, made of bamboo and nearly resembles the flute of the South Sea islanders.

The Malays of Sumatra have more of the character of a nation on the de-

cline than of a savage people, though the spirit of rapine and the ferocity of the inhabitants of the east coast have caused them to be considered as such. They have a great deal of pride, which, nevertheless does not prevent them from committing base and fraudulent acts, they are dissembling, jealous, vindictive, ungratefid and almost utter strangers to the sense of honour or shame. Their courage is but the effect of a momentary exaltation, which hurries them into acts of the most vehement despair ; but they are strangers to coolness in battle, generosity and heroic resolutions. When, however, they are doomed to perish, they meet death with a kind of apathy ; and this stoi-

cism is partly owing to the doctrine of predestination prevalent among them and to their vague and imperfect ideas respecting the immortality of the soul.

In many points the Redjangs are advantageously distinguished from the Malays, but rather by the absence of vices than by the possession of virtues. They are mild, peaceable, patient, though implacable in their resentment, when goaded by long provocation. They are sober, temperate and hospitable in an eminent degree; drink nothing but water; subsist on vegetables; and if they sometimes kill a goat or a fowl, it is to entertain a stranger whom they never saw before and whom they will probably never meet



again. Even at their *bimbangs*, or feasts, they eat scarcely any thing but rice. Their manners are simple, and with the exception of the chiefs they are free from dissimulation and deceit, though not destitute of penetration and sagacity. Grave, modest and polite, they scarcely ever laugh, and are patient to an extraordinary degree. On the other hand they are litigious, indolent, passionately fond of gaming, and still more of cock-fighting, suspicious, servile, and though cleanly in their persons yet dirty in their apparel, which they never wash. As their wants are few, and lavish Nature abundantly supplies these, they are poor without being indigent, and extremely careless of the

future. The refinements of luxury, which in civilized societies have become necessities of life, are to them totally unknown.

The authority of the chiefs among the Redjangs is but small, and the right to govern seems to be founded on the general consent alone. It is frequently the case, that a commanding person, insinuating manners, natural eloquence, penetration and sagacity, acquire for him who possesses these advantages an influence equal and often superior to that of the acknowledged chiefs.

There is no word in the different dialects of Sumatra synonymous with our *law*, and among the Redjangs there

is not any class of persons invested with the legislative power. All causes, both civil and criminal, are tried at stated periods by chiefs assembled for that purpose. They decide agreeably to established customs and usages ; and if these customs and usages have been reduced to writing, it is the English that they have to thank for it. Their criminal code is very severe, but almost all punishments may be bought off with money. A person convicted of bearing false witness has to pay twenty piastres or a buffalo ; but no penalty is pronounced against perjury ; the punishment of people guilty of this heinous offence being left to the vengeance of heaven.

The Redjangs are universally addicted to gaming. Dice seems to have been introduced among them by the Portuguese, but chess which is preferred by the higher classes, and which they call the game of the elephant, is of much higher antiquity with them. They have also a game called *joudi*, which consists in taking up a handful of small shells, and guessing how many are left beyond a given number. But the diversion which they prefer to every other is cock-fighting: for this sport they have small buildings erected expressly; and it is governed by regulations from which they never depart. They also train quails to fight in the same manner.

The people of Sumatra in general are so fond of cock-fighting, that a father on his death-bed has been known to desire his son to take the first opportunity of matching a cock for a sum equal to his whole property, under a blind conviction of its being invulnerable. When a cock is killed or runs, the other must have sufficient spirit and vigour left to peck at him three times, on his being held up to him for that purpose, or it becomes a drawn battle; and sometimes an experienced cock-fighter will place the head of his vanquished bird in such an uncouth situation as to terrify the other and to render him unable to give this proof of victory.

The Lampongs occupy the whole of the south part of the island, which, being destitute of harbours, is dangerous of access and but little frequented by strangers. Its inhabitants bear a closer resemblance to the Chinese by their round faces and the form of their eyes than any other of the people of Sumatra: they are distinguished also by the lightness of their complexion; and the tallest and handsomest women in the island are found among them.

The government of the Lampongs approaches nearer to the feudal than that of the Redjangs, which is more patriarchal. The language of the former differs considerably but not radically from that of the latter, and

the two nations use different characters in writing.

In their manners the Lampongs are much more free, nay we might say licentious, than any other of the natives of Sumatra. The intercourse between the two sexes is unrestrained: the laws of chastity are less respected by them than by the Redjangs, and their violation is not so severely punished as among the latter. Persons of different sexes not only converse freely together on occasion of public festivals and assemblies, as in other parts of the island, but every day when opportunity offers. It is not uncommon to see a young man lying at the feet of a girl, with his head resting on her lap and

his eyes amorously fixed on hers, while she is engaged in arranging and perfuming his hair.

Both sexes perfume themselves and paint their faces in a fantastic manner preparatory to dancing. In each *dusun* a young man is appointed as master of the ceremonies, and he selects the couples that are to dance together ; while an elder has the direction of every thing belonging to the entertainment.

The Lampongs are extremely hospitable : they receive strangers with pomp and ceremony and feast them with a sort of profusion. The *tellem*, or tray, which serves for a table, is covered with a fine crimson cloth of their own manufacture : and they have very



clumsy dishes of porcelain and earthenware; some of these are valued at forty piastres, and the accidental breaking of one is considered as a family loss.

They marry by *jourjour*, very rarely by *simando*, and the parents always refuse to take the *tali koulo*.

The Mahometan religion has made great progress among the Lampongs, and most of their villages have mosques. Many traces of their ancient superstition are nevertheless to be found among them. They believe that certain trees of venerable appearance, such as the banian, are the external and material envelope of the spirits of the woods: thus they have their dryads and their

hamadryads. At Bankounat in the country of the Lampongs, there is a long stone set upright on another which lies flat: it is supposed to possess extraordinary virtue and is never approached but with respect. The natives of the interior also pay great reverence to the ocean; and those who approach it for the first time offer to it cakes and preserved fruits, in order to charm its mischievous influences and to render it propitious.

**ENGANO.**

To the westward of Sumatra lies a chain of islands, the southernmost of which is Engano. This island is so little known to the people of Sumatra that they still believe it to be inhabited solely by women. This island of women is to be found in almost all the manuscript maps of the fourteenth century. Marco Polo mentions an island of men as well as an island of women ; and the story of the latter is repeated by Pigafetta, who visited the East India Islands in 1522.

The inhabitants of Engano are supe-

rior in stature to the Malays, and of a lighter complexion. The men are from five feet eight to five feet ten inches in height and well made; the women are somewhat shorter. Their complexion, which is of a reddish cast, is lighter than that of the Malays. Their hair is long and black; the men crop it short, but persons of the other sex leave it of the natural length, and roll it up to the back of the head. The ears of both men and women are perforated with holes full two inches in diameter, in which they put rolled leaves or ornaments of cocoa-nut shell. They go entirely naked, excepting a cloth round the waist, and perhaps a large palm-leaf thrown over the shoulders to screen

them from the sun. The women, however, wear a sort of hats and various ornaments made of shells.

The arms of these people are clubs, lances from six to eight feet long, tipped with sharp fish-bones, or pointed bamboo. Their houses are circular, resemble bee-hives, and are raised upon posts of iron-wood. They do not form villages but stand detached, each in the plantation of the owner. Their canoes, capable of carrying six or seven men, are pointed at both ends and well constructed.

The inhabitants of this island are distinguished in a very remarkable manner from all their neighbours. They have a particular language which is not

understood by the natives of the opposite coast of Sumatra. Though only sixty or seventy miles distant from the latter, they cultivate none of the vegetable productions raised by them for their support ; neither do they eat the flesh of fowls or quadrupeds, but subsist almost entirely on cocoa-nuts, pisang and sugar-cane, together with fish which they preserve by smoking. Unlike the other Asiatics they never chew betel.

If we moreover take into account their total ignorance of fire-arms and weapons of iron ; their mode of assembling their force by blowing the shell called the Triton's horn ; and lastly their decided propensity to steal, as it were openly, it must be confessed

that these circumstances, combined with their language, so totally distinct from that of all their neighbours, indicate a striking resemblance between the natives of Engano and the South Sea Islanders. This extraordinary phenomenon is doubtless owing, in a great measure, to the prevention of intercourse caused by the situation of Engano, which is surrounded by coral reefs and has neither bay nor harbour where vessels can anchor in safety.

**THE NASSAU OR POGGIS ISLANDS.**

These are two islands, the population of which does not exceed fourteen hundred souls, who are divided into small tribes, inhabiting so many distinct villages on the banks of a river. Their houses are raised on posts and built of bamboo ; and their only arms are bows and arrows. The chief food of these people, who grow no rice, is sago : they seem likewise to be strangers to betel, and have neither buffaloes, goats, tigers, nor any ferocious beasts ; but they possess a large species of red deer, hogs, monkeys, and domestic fowl.



The religion of these islanders, if it deserves the name, nearly resembles that of the Battas ; but their mode of paying the last honours to the dead has a closer analogy to that of the people of the South Seas than to any other. They place the body on a platform, cover it with leaves and let it dry. The practice of tattowing is universal among them : they call it in their language, *titi*. This operation is begun upon boys at the age of seven years ; and females have a star imprinted on each shoulder, and some marks on the back of the hand. Circumcision is unknown among them.

The authority of the chiefs is very slight. They do not even possess the

judicial power, all criminals being tried and disputes decided in the general assemblies of the village. In case of adultery the husband has a right to seize all the effects of the man who has wronged him, and he may punish his wife by cutting off her hair. If the husband violates his fidelity, his wife may quit him and return to her parents. The commerce of unmarried persons of different sexes is not deemed either criminal or disgraceful.

The war-canoes of these people are sixty-five feet long; their greatest width is five feet, and their depth three feet and a half.

According to the statement of the son of a rajah of the Poggis Islands

who visited Sumatra, the chiefs alone pray and offer sacrifices of hogs and fowls. They first address themselves to the power which is above the sky ; then to the divinities of the moon, who are both male and female ; and lastly to the evil spirit whose residence is under the earth and who is the cause of earthquakes.

Here again we find an extraordinary coincidence between the manners of these people and those of the natives of the South Sea Islands.

## POULO NIAS.

This is one of the most productive and populous, though not the largest, of this chain of islands. Its inhabitants are a different race from the people of Sumatra, and resemble those of the foregoing islands. Their complexion, especially in the women, is fairer than that of the Malays. They are short and squat, have a wide mouth and flat nose, and perforate and stretch their ears to such a length that they touch their shoulders. The principal food of these islanders is the sweet potatoe, but the chiefs eat a great deal

of pork. They cultivate rice, rather however as an article of exportation than consumption.

The natives of Nias are industrious, frugal and scrupulous in the performance of their duties : the Dutch therefore frequently employ slaves from that island as domestic servants. At the same time they are sullen, revengeful, obstinate and sanguinary, and suicide is common among them.

The island is divided into fifty petty districts, under the authority of rajahs or chiefs who are engaged in perpetual wars with each other. The object of these quarrels is to make prisoners whom they sell. The number of slaves

annually exported from this small island is about six hundred. Some of them are sent to Padang, to be conveyed to Batavia, where female slaves from Nias are in great request, and where they are taught music and other accomplishments.

The language of Nias differs no more from that of the Battas and the Lampongs, than those dialects differ one another; and all of them are derived from one common stock. Their pronunciation is very guttural and they cannot articulate the letter *p*, for which they substitute *f*, while the Malays use the former instead of the latter. The Arabs seem to have the

same defect in this particular as the natives of Nias, and it has also been observed in the languages of some of the South Sea Islanders.

### NICOBAR ISLANDS.

The Nicobar Islands are a groupe situated to the north of Sumatra, the largest of which, about forty miles long and fifteen broad, is within the twelfth degree of north latitude.

Mr. G. Hamilton, who visited Carni-  
 cohar, the northernmost of these is-  
 lands, which he describes as being  
 about forty miles in circumference, has  
 furnished us with some interesting de-  
 tails respecting the manners of the in-  
 habitants of this groupe inserted in the  
 second volume of the *Asiatic Re-  
 searches*.



The natives of the Nicobar Islands are low in stature but very well made and surprisingly active and strong: they are copper-coloured, and their features have a cast of the Malay quite the reverse of elegant. The women in particular are extremely ugly. The men cut their hair short, and the women have their heads shaved quite bare, and wear no covering but a short ~~rat~~-ticoat made of a sort of rush or dry grass, which reaches half-way down the thigh. This grass is not interwoven, but hangs round the person something like the thatching of a house, exactly resembling the garment worn by the natives of some of the western islands of the South Sea. Such of them as

have received presents of cloth petticoats from Europeans commonly tie them round immediately under the arms. The men wear nothing but a narrow strip of cloth about the middle. The ears of both sexes pierced when young, and by squeezing large plugs of wood into the holes, or hanging heavy weights to them they contrive to widen these holes to such a size as to look very disagreeable.

These people are naturally disposed to be good-humoured and gay, and they are fond of sitting at table with Europeans, where they will eat enormously of every thing that is set before them. A great part of their time is spent in feasting and dancing. When a feast

is held at any village, every one who chooses goes uninvited, for they are utter strangers to ceremony. At these feasts they eat immense quantities of pork, which is their favourite food. Indeed the only four-footed animals on the island besides hogs, are dogs, rats and a species of lizard, which frequently carries off poultry; and the only kind of poultry they have is the domestic fowl. Their hogs are remarkably fat being fed on the cocoa-nut kernel and sea-water, on which indeed they feed their dogs and fowls also. They have likewise abundance of small sea-fish, which they strike very dexterously with lances, wading into the sea about knee-

deep : and they are such expert marksmen that<sup>9</sup> they are sure of killing a very small fish at the distance of ten or twelve yards. The pork they eat almost raw, giving it only a hasty grill over a quick fire. They roast a fowl by running a piece of wood through it by way of a spit, and holding it over a brisk fire until the feathers are burnt off, when it is ready for eating according to their taste.

They drink nothing but cocoa-nut milk, and a liquor called *soura*, which oozes from the cocoa-nut tree after the young sprouts or flowers have been cut off: this they suffer to ferment before it is used, and then it is intoxica-

ting ; to which quality they add much by their method of drinking by sucking it slowly through a straw.

After eating, the young men and women, who are fancifully dressed with leaves, go to dancing, and the old people form a circle round them smoking tobacco and drinking *soura*. The dancers, while performing, sing tunes which are not deficient in harmony ~~and~~ to which they keep exact time.

Of musical instruments they have only one kind, and that the simplest. It is a hollow bamboo, about two feet and a half long and three inches in diameter ; along the outside of which, from end to end, is stretched a single string made of the threads of a split

cane, and the place under the string is hollowed a little to prevent its touching. This instrument is played in the same manner as a guitar. It is capable of producing but few notes; the performer, however, makes it speak harmoniously, and generally accompanies it with his voice.

Their houses are usually built upon the beach in villages of fifteen or twenty each, and every house contains a family of twenty persons or more. These habitations are raised upon wooden pillars about ten feet from the ground; they are circular, and having no windows are like bee-hives covered with thatch. The entry is through a trap-door below, where the family mount by a ladder

which is drawn up at night. This mode of Building is intended to secure the houses from the annoyance of snakes and rats, for which purpose the pillars are bound round with a smooth kind of leaf, which renders it difficult for animals to mount. Each pillar has moreover a broad round flat piece of wood near the top of it, the projecting of which effectually prevents the farther progress of such vermin as may have found means to pass the leaf. The flooring is made with thin strips of bamboo, laid at such distances from one another as to afford free admission to light and air ; and the inside is neatly finished and decorated with fishing-lances, nets and other implements.

In the disposition of these islanders there are two remarkable qualities: one is their entire neglect of compliment and ceremony, and the other their scrupulous honesty. A native of Carnicobar, travelling to a distant village on business or for amusement, passes through many intermediate places perhaps without speaking to any one. When hungry or tired he enters the nearest house, helps himself to what he wants, and sits till he is rested without taking the slightest notice of any of the family unless he has business or news to communicate. Theft and robbery are so very rare among them, that a man going out of his house never removes the ladder or shuts his door, but



leaves it open for any one to enter that pleases, without entertaining the least apprehension of having any thing stolen from him.

When a man dies all his live stock, cloth, hatchets, fishing-lances, and in short every moveable article he possessed, is buried with him, and his death is mourned by the whole village. This is an excellent custom in one respect, as it prevents all disputes concerning the property of the deceased among his relations. His wife must conform to the custom of having a joint cut off from one of her fingers ; and if she refuses to submit to it, a deep notch is cut in one of the pillars of her house. In this mutilation we recognize another

of the practices of some of the South Sea islanders.

Mr. Hamilton gives the following description of the ceremonies attending the funeral of an old woman at which he was present.—When we went into the house which had belonged to the deceased, we found it full of her female relations. Some of them were employed in wrapping up the corpse in leaves and cloth, and others in tearing to pieces all the cloth which had belonged to her. In another house hard by the men of the village, with many others from the neighbouring town, were sitting drinking *soura* and smoking tobacco. In the mean time two stout young fellows were busily engaged in digging a grave

in the sand near the house. When the women had finished with the corpse, they set up a most hideous howl, on which the people began to assemble round the grave, and four men went up into the house to bring down the body; in which business they were much interrupted by a young man, son to the deceased, who endeavoured with all his might to prevent them: but finding his efforts vain he clung round the body and was carried to the grave along with it. There, after a violent struggle he was disengaged and conducted back to the house. The corpse being now deposited in the grave and the lashings which bound the legs and arms cut, all the live stock which had been the pro-

perty of the deceased, consisting of about half a dozen hogs and as many fowls, was killed and flung in above it. A man then approached with a bunch of leaves stuck upon the end of a pole, which he swept twice or three times gently along the corpse, and then the grave was filled up. During this ceremony the women continued to make the most horrible vocal concert imaginable: the men were silent. A few days afterwards a kind of monument was erected over the grave, with a pole upon it, to which were hung long strips of cloth of different colours.

The art of making cloth is unknown to the inhabitants of Carnicobar; what cloth they have is obtained from ships

that come thither to trade for coconuts. The natives purchase a much larger quantity than they require for their own consumption, which is destined for the market of Soury or Choury, another island of the groupe, whither a large fleet of their boats sails annually, about the month of November, to exchange cloth for canoes, which they cannot themselves construct. This voyage they perform by the help of the sun and stars alone.

Their intercourse with strangers is so frequent that they have in general acquired the barbarous Portuguese so common all over India. Their own language is harsh, their words being pro-

nounced with a kind of stop or catch in the throat at every syllable.

Polygamy is unknown in Carnicobar ; and a perfect equality seems to subsist among its inhabitants. A few persons, from their age, have more respect paid to them ; but there is no appearance of authority one over another : their society seems on the contrary bound rather by mutual obligations continually conferred and received.

According to Mr. Hamilton these islanders have no notion of a God, but firmly believe in the devil and worship him out of fear. In every village there is a high pole erected with long strings of ground-rattans hanging from it,

which are said to possess the virtue of keeping him at a distance. When they perceive signs of an approaching storm, they imagine that the devil intends them a visit, to avert which many superstitious ceremonies are performed. The people of every village march round their own boundaries to fix up at different distances small sticks split at the top, and into which split they put a piece of cocoa-nut, a wisp of tobacco and the leaf of a certain plant. Whether, adds Mr. Hamilton, this is meant as a peace-offering to the devil or a scarecrow to frighten him away does not appear. This practice nearly resembles the mode in which the South Sea islanders mark any thing that is

tabooed or sacred, and probably has a similar signification among the people of Carnicobar.

The last paragraph of Mr. Hamilton's narrative has suggested the following remark :—This is the only instance of which we have ever heard of a people under the influence of religion who had *no notion of a God*. As good is at least as apparent in the world as evil, it appears to us so very unnatural to admit an evil and deny a good principle, that we cannot help thinking that our informant, from his ignorance of the language of Carnicobar, had not a perfect acquaintance with the religious creed of the natives ; and that they believe in a good as well as in an evil principle.



though they may worship the latter only, from a persuasion that to adore the former could be of no advantage either to him or to themselves.

## THE ANDAMAN ISLANDS.

To the north of the Nicobar Islands is situated another groupe called the Andamans, the largest of which, known by the name of Great Andaman, is 146 miles in length and 20 in breadth.

The population of these islands, amounting to little more than two thousand souls, belongs to the race of Oriental Negroes. These people are in a state of the grossest barbarism. In stature they rarely exceed five feet. They have woolly hair, flat noses, thick lips, and their skin is of a deep sooty black. Their eyes are small and

red, and their countenances exhibit the extreme of wretchedness, a mixture of famine and ferocity. With large heads and high shoulders they have disproportionably slender limbs, and protuberant bellies. They go quite naked, and are insensible to any shame from exposure.

Their sole occupation is to rove along the margin of the sea in quest of a precarious meal of fish, which, during the tempestuous season, they often seek in vain. Two young women, allured by the temptation of fish, were secured and taken on board a British ship, at anchor in the harbour of Great Andaman. The captain treated them with great humanity; and they soon

got rid of all fear of violence, except what might be offered to their chastity, which they guarded with unremitting vigilance. Though they had a small apartment allotted to them, and had no real cause for apprehension, yet one always watched while the other slept. They suffered clothes to be put on them, but took them off again as soon as opportunity offered, and threw them away as useless incumbrances. When their fears were over, they became cheerful, chatted with freedom, and were inexpressibly diverted at the sight of their own persons in a mirror. They were fond of singing, sometimes in melancholy recitative, at others in a lively key; and often danced about the

deck with great agility, kicking themselves with the back of their heels. No food seemed so palatable to them as fish, rice and sugar: they disliked wine and spirituous liquors. In a few weeks, having gained strength and become fat, from the more than half-famished state in which they were brought on board, they began to think confinement irksome and longed to regain their native freedom. In the middle of the night, when all but the watchmen were asleep, they passed in silence through the captain's cabin, jumped out of the stern windows into the sea, and swam to an island half a mile distant, where it would have been in vain to pursue them, had there been any such intention: but the ob-

ject was to retain them by kindness, not by compulsion—an attempt that has failed on every trial. Hunger may induce them, though very rarely, to put themselves into the power of strangers; but the moment that want is satisfied, nothing short of coercion can prevent them from returning to a way of life more congenial with their savage nature:

Their habitations display little more ingenuity than the dens of wild beasts: four sticks stuck in the ground are bound together at the top, and fastened transversely to others, to which branches of trees are suspended; an opening is left on one side just large enough to admit of entrance, and the bed is composed of leaves.

Being much incommoded by insects, the first thing they do in a morning is to plaster their bodies all over with mud, which, hardening in the sun, forms an impenetrable armour. They paint their woolly heads with red ochre and water; and when thus completely dressed, a more hideous appearance is not to be found in human form.

The few implements they use are of the rudest texture: a bow from four to five feet long, the string made of the fibre of a tree, or a slip of bamboo, and arrows of reed, headed with fishbone or wood hardened in the fire, are their principal weapons. Besides these, they carry a spear of heavy wood sharply pointed, and a shield made of bark, to

defend themselves from the assaults of their enemies. Necessity has taught them the expert management of their arms, on which they rely for subsistence. Fortunately for them, their creeks and bays abound with fish, which they shoot and spear with surprising dexterity. They are said also to use a small hand-net, made of the filaments of bark; and they put the fish when caught into a wicker basket, which they carry at their backs. They cross the bays and go to fish either in canoes formed of a hollow tree, or on rafts of bamboo, which they direct by paddles.

Having kindled a fire, they dress their food by throwing it on the coals,



and devouring it half broiled. Though their principal supply consists of fish, yet they eagerly seize whatever else presents itself: lizards, guanas, rats and snakes, furnish a change of diet. A few diminutive swine are also to be found in the skirts of the forests, and among the mangrove thickets in the low grounds; but these, probably the progeny of a stock left by navigators, are very scarce. When a man has the good fortune to kill one, he carefully preserves the skull and teeth to ornament his hut.

The vegetable diet of the Andamaners, consists of the natural produce of the woods, in which the researches of Europeans find little that is palatable

or nutritious. The fruit of the mangrove is principally used, having often been found in their deserted habitations, steeping in an embanked puddle of water. As they have no vessel that can bear the action of fire, they cannot derive much advantage from such esculent herbs as the forests may contain : indeed their extenuated and diseased figures, too plainly indicate the want of wholesome nourishment. Unhappily for them, the cocoa-nut, which thrives in the utmost luxuriance in the neighbouring isles, is not found here.

In 1793, a British settlement was established on the Great Andaman, and convicts are transported thither from Bengal. From this source, how cor-

rupt soever, the wretched natives can scarcely fail in time to acquire a knowledge of and taste for those conveniences, comforts and benefits, which a higher state of civilization is capable of conferring.

It is a sort of historical mystery, how a people should be here found so widely differing not only from all the inhabitants of that vast contingent in which the Andaman Islands are embayed, but also from the natives of the Nicobars, immediately contiguous to them. Some have supposed, that early in the sixteenth century, a Portuguese vessel laden with slaves from Africa, may have been cast on these shores, and that the present natives of Andaman

are the descendants of such as escaped drowning. This conjecture, however, is proved to be erroneous, from an account of the Andamans, given by two Mahometan travellers, long before the navigation of these seas by Europeans. An accident similar to that just suggested, may indeed, at some period or other have occurred to an Arabian vessel ; as the Arabs are known to have visited the Indian Ocean so early as the seventh century ; and they not only explored the continent of India as far as the Chinese Sea, but likewise gained a knowledge of most of the Eastern islands.

**JAVA.**

When in 1672 the troops of Louis XIV. invaded Holland and threatened to annihilate the independence of the United Provinces, the governors of the republic formed the magnanimous resolution to bury their country beneath the waters of the ocean, by breaking down the dykes which kept them back, and to transport their population, wealth, commerce, industry and independence, to another hemisphere, rather than submit to the conqueror. Of all the European nations the Dutch alone could have successfully executed

so bold a plan. They had in their ports vessels sufficient to convey fifty thousand families : their power and their political importance consisted in their fleets and their Asiatic colonies. Already accustomed to purchase the corn of Europe with the spices of the Molaccas, they would by the same means have maintained at the other extremity of the globe the naval superiority which they had acquired. Their rich territories in the east, vivified by free institutions, would have added all the agricultural wealth of the tropics to that arising from industry and navigation. They would have welcomed all the Europeans expelled from their native land by wars and silly dissensions, or

attracted among them by the beauty of the climate and the mildness of the government. Becoming ere long a great nation, they would have reduced under their authority the pacific natives of Hindoostan; and by this memorable emigration, the destinies of Europe and the whole world would have been changed. The island which the Dutch had chosen for their new country was perhaps the most proper of any that could have been selected for ensuring to them a brilliant career :— it was Java.

Java is the largest of the Asiatic islands next to Borneo and Sumatra, but it surpasses all of them in the number, industry and civilization of its inha-

bitants, the fertility of its soil, the improved state of agriculture, the number of its ports and navigable rivers, which facilitate foreign and domestic trade, and lastly in its situation between the vast continent of Asia and that of New Holland, the Spice Islands, the Indian Sea and the Great Ocean.

This island is in fact the most interesting of any in the Oriental Archipelago, not only on account of its present state and the prosperity which it is likely hereafter to attain, but also for that which it formerly enjoyed. It is now known that the Javanese have declined from repeated invasions and conquests, and that they retain but a confused recollection of their past great-



ness: but their ancient power and civilization are demonstrated by written annals, inscriptions, statues, architectural remains, in short by all sorts of historic monuments. In this island alone are to be found the documents requisite for connecting a few scattered links of the history of the tribes of the Eastern Archipelago; so that Java may be considered as the classic soil of that portion of the globe.

This island extends from west to east, inclining a little towards the south, between  $102^{\circ}$  and  $113^{\circ}$  east longitude and between  $5^{\circ} 52'$  and  $8^{\circ} 46'$  south latitude; it is about 700 miles in length and its breadth varies from two hundred to fifty miles. In all ages the

inhabitants have admitted a division of the island into two portions to which they give distinct names. That of Java is applied by them to the eastern part only, the western being distinguished by the appellation of Sunda.

The population of Java, according to an exact census taken in 1815, amounts to four millions and a half of souls, upon a superficial area of 45,700 square miles. This population consists almost exclusively of Javanese, who form a race or variety distinct from the Malays and the other inhabitants of the Eastern Archipelago. About one fortieth of this number at most is composed of Europeans, Chinese, Arabs, Hindoos from the coast of Coromandel

called Moors, Malays, Buggis or natives of Celebes, and slaves from different countries. Three-fifths of this population are under the dominion of Europeans, that is of the Dutch; the other two-fifths are independent, or merely subject to two native sovereigns, who possess no more than about one-fourth of the island.

Though some geographers and naturalists teach the existence of five principal races of mankind, yet a close attention to the subject will prove this division to be erroneous. In fact only three distinct races can be clearly characterised: the white or Caucasian race, inhabiting Europe and the western and central parts of Asia; the black or ne-

gro race, which is found in Africa to the south of Mount Atlas; and the yellow or Tartar race, by which the whole of eastern Asia is peopled.

The latter race is easily distinguished from the two others by a low stature, a robust muscular form, a head in the shape of a lozenge, the forehead and chin both terminating in a point; large cheeks and prominent cheek-bones; while the face in general has a flat appearance

The eyes are small and placed obliquely; the nose is very small, but not flat as in the negro, the mouth is mostly well-shaped; the hair black, coarse and straight; and the colour of the skin is a brownish yellow. The nations of this race which live in the hottest cli-

mates never contract the deep black colour of Negroes or the brown complexion of the Hindoos ; and such as reside in the coldest countries never acquire the fair and ruddy complexion of Europeans. The Tartars, the Chinese, the Japanese, the inhabitants of the whole peninsula beyond the Ganges, and the natives of the Indian Archipelago, belong to this extended variety of the human species.

Still, however, there exist radical differences between all these nations. They are deeply impressed on each of them, and form their peculiar physiognomies and their national characters. Thus the people of Java resemble the Birmans, and Siamese more than the

Chinese and Japanese, and yet they differ from the former in several important points.

The natives of Java, Bali and Madura, and of the neighbouring islands, are in general below the middle stature, though they are not so short as the Buggis and the other tribes of the Indian Archipelago. They are well-shaped but not so elegantly as the Malays properly so called. They are in general small-limbed; and like the Redjangs of Sumatra, they have remarkably small wrists and ancles. They have likewise a high forehead, eye-brows well-marked and at a sufficient distance from the eyes, which at the inner angle resemble those of the



PEOPLE OF JAVA.





Tartars and are of a black colour. The nose is in general small and somewhat flat but less so than among the other islanders of the Indian Archipelago. The upper lip is thick, somewhat arched and protruded; they spoil their mouths, which are mostly handsome, by the use of betel and tobacco; and their teeth by filing and blackening them. They have prominent cheek-bones, a scanty beard, black, straight hair, but sometimes curling and auburn: the colour of the skin is yellow and the highest compliment that can be paid to the beauty of a woman is to compare her complexion to the colour of gold.

All the Javanese with the exception of some of the mountaineers, are des-

the higher classes have a decided superiority in this respect. The Javanese have no deformity, excepting goitres, which are very common in the mountains as well as in Sumatra.

The people of Java differ still more in their national character than in their persons from the other tribes of the Indian Archipelago. Like the Hindoos, from whom they are partly descended, and the ancient Egyptians to whom they ascribe their origin, the Javanese are an essentially agricultural race, attached to the soil, and almost utter strangers to navigation and commerce ; while the Malays and the Bugis, or natives of Celebes, on the contrary, are a sea-faring people, addicted

to commerce and piraey, and fond of hazardous enterprizes.

From these differences in their occupations and habits arises a totally different moral character. The Malays and Buggis are hot, ferocious and dissembling; the Javanese mild, peaceful, polite, and respectful even to timidity. They have a pensive look, but their countenances are nevertheless at times very expressive: joy, sorrow, indifference, uneasiness, are easily depicted in them. Their demeanour is in general elegant and insinuating; they speak slowly and circumspectly, and manifest animation only when it is absolutely necessary.

The Javanese are fond of dress, and

sometimes strive to imitate the European style, which, adopted only in part and mixed with their own, produces a grotesque accoutrement. The men of all ranks are fond of wearing stuff woven by their wives, daughters or lovers, and take a pride in displaying its beauty.

The principal garment of the Javanese and of all the inhabitants of the Indian Archipelago is the *sarung*, a kind of mantle, formed of one piece of stuff, partly coloured, six or eight feet long and three or four wide, sewed at each end so as to resemble a wide sack without bottom. This garment has been not inaptly compared with the plaid of the Scotch Highlanders. The Malays





throw the *sarung* over their shoulders, or fasten it round, their waists with a girdle in such a manner as to let fall down to the calf of the leg, and in this state it forms a kind of petticoat, as shown in the annexed plate, representing a chief in his ordinary dress.

Instead of the *sarung* the Javanése make use of the *djarit* which differs from the former only in not being sewed together at both ends. On days of ceremony, in the place of the *djarit* they wear the *dodot*, which is of cotton or silk and resembles the *djarit*, but is much wider and forms a much richer and more graceful drapery.

The Javanese of the lower class wear a kind of short drawers of coarse stuff

and a *djarit* fastened round the waist, which descends no lower than the middle of the leg, and resembles a short petticoat. They wear also a sort of waistcoat, called *kalambi*, with short sleeves that reach only to the elbow. The *kalambi* is frequently white, but oftener light blue with dark blue stripes. The head is covered with a handkerchief which they twist in various ways; but they likewise wear very commonly a hat made of bamboo-leaves, with a broad brim to screen them from the sun and rain. A handkerchief is fastened to their girdle, to which they also hang a pouch containing tobacco and betel. The *kris* or dagger, which is worn by all classes, completes their







equipment. To that of the labourer is added a large knife or a hatchet according to his profession.

The men of the upper classes have a very wide *djarit*, which descends to the calf of the leg, and is so folded, as to display the leg in walking, as may be seen in the opposite engraving of a Javanese of the rank of *mantri*. Their girdle, called *sabook*, is usually of silk. At home they commonly wear a sort of *robe de chambre*, which descends to the knees; but abroad they appear in a wide vest of silk or velvet, frequently laced and adorned with buttons of filigree work. Under this vest, which they call *sikapan*, is a waistcoat of white stuff, which buttons all the way up

quite to the throat like a shirt. In the sun they put on a *toodong*, which is somewhat like a jockey's cap. In the western parts of the island the inferior chiefs wear instead of the *toodong* a hat with a broad brim, made of bamboos painted with different colours, and varnished so as to be impenetrable to rain : this hat is tied under the chin.

Besides the ordinary dresses just described, there are two particular costumes which differ essentially from them, namely the war-dress and the court-dress.

The war-dress consists of a *tchilana*, or drawers, buttoned all the way down from the hip to the calf of the leg ; a *katoh*, or coat of silk or coloured cotton,

which descends lower than the knee ; and an *amben*, a kind of girdle or sash of silk or cotton, which is twisted seven or eight times round the body. Over this is put a vest without buttons, called *sanglang* ; that again is covered by the *kotang*, or ordinary vest buttoned from top to bottom ; and over all is worn the *sikapan* or jacket. The head is covered with a *toodong*, and the feet are defended by sandals or slippers. The sword hangs on the left side from a shoulder-belt. In the girdle are stuck three *krises*, one on each side and one behind. That on which they set the higher value, as having been presented to them at their marriage or transmitted down from their ancestors

is placed on the left. The annexed engraving exhibits a representation of the war-dress of the Javanese.

The court-dress is scarcely any dress at all, for it leaves the arms and the whole body down to the waist completely naked. The *tcheluna*, the *djarit* or *dodot*, which descends from the waist to the heels, and the hat or cap, are the only articles of which it consists. The *sabook*, or girdle, is laced and adorned with fringe at both ends. With this dress one *kris* only must be worn and that is placed on the right side; on the left are a kind of bill and a knife, which indicate that the wearer is ready to execute the commands of the sovereign, and to cut the branches of the trees







and the grass which might incommode him in his progress. The cap, called *koolook*, is made 'of a white' or light blue stuff very stiffly starched: but on occasions of less ceremony the chiefs wear in preference, a hat of black velvet, adorned with gold and a diamond button.

The use of a coloured cosmetic to improve the complexion, prevails among all the civilized tribes of the oriental islands on festive occasions. At such times the Javanese of both sexes have the face, the upper part of the body, and the limbs, as far as they are exposed, covered with a yellow cosmetic, applied in a fluid form, consisting of orpiment and perfumed flowers. Many

of the portions of dress used on common occasions are discontinued on these, and we may truly say of the Javanese, that when full dressed, as represented in the opposite plate, they are almost naked.

The *kris* is invariably worn by men of all ranks whether dressed or undressed. In full dress two are often worn, and sometimes three or four. The value and beauty of the weapon is test of the rank or wealth of the wearer. With the lower class the wooden sheath has no covering, but in the progress of rank and riches, it will have one of copper, silver, pure gold, or that metal set with diamonds.

The shape of the *kris* varies with





every tribe of the Archipelago : some of these weapons are made with straight, others with waving or serpentine blades. The blade in general is but a piece of ordinary iron, and there is not one in a hundred that after being bent recovers its original form by its own elasticity. Practice gives great dexterity in the use of a weapon naturally so contemptible. Mr. Crawford relates that on one of the hunting excursions of the people of Celebes, at which some English gentlemen were present, a wounded boar took shelter in a thicket and kept the hunters at bay. An aged chief observed that he would attack him but for fear of defiling his favourite *kris*. A young fellow of the party,

looking upon this as a gasconade, and being less scrupulous in regard to his weapon, made him an offer of it. The aged huntsman accepted it, stole round the thicket and with a single blow laid the animal motionless at his feet. In the same manner, an alligator has often been attacked and destroyed.

The different ranks are distinguished by the manner of wearing the *kris*; and more especially by the colour of the *payong* or parasol. The sovereign alone is entitled to use a gilt *payong*. The *payongs* of the queen and royal family are yellow; those of the queen's family and the children of the sovereign by his concubines are white. Those of the *bopatis* or *toomongongs* are green with

gilt edges and stick ; those of the *andjibais*, *ronggas* and *mantris* are red ; and those of the village chiefs and inferior officers blue.

The women wear, like the men, the garment called *djarit* fastened round the waist : it always descends to the ankle in the manner of a petticoat ; and is fastened with a girdle, called *oodat*. They have besides a kind of corset, that passes under the arms, covers the bosom and reaches down to the waist. In general they wear over this a jacket, called, like the men's vest, *akalambi*, which descends to the knees and has long sleeves that button at the wrist. They wear no handkerchiefs upon their heads.

The costume of females of the higher classes differs from that of the lower orders only in the quality of the stuffs of which their dress is composed, and in the ornaments which they add to it. Persons of both sexes in easy circumstances wear in the house sandals, slippers or shoes.

Among the Javanese, both men and women take a pleasure in cultivating the hair, and perfuming it with odiferous oils. It is indeed a chief object of attention with the women, who bind it in a knot at the back of the head, called a *galung*. In full dress the hair is interwoven with flowers, which swell the whole to an extravagant size. On such occasions wreaths of flowers are



suspended from the ears and other parts of the head. The flowers used for these ornaments are the *malati*, or Arabian jessamine, and the *champaka*, both of which are extensively cultivated for the purpose in the vicinity of large towns.

The children of the lower class go quite naked till the age of six or seven years ; but those of the rich wear a *djarit* and a vest.

The priests are generally habited in white, and wear a turban in the Arabian fashion.

Of the extrayagant practices to which the Indian islanders have recourse with a view to improve the natural beauty of the human form, the most remarkable

and universal is that of grinding and blackening the teeth. This operation is deemed so necessary a prelude to marriage, that when these people would inform you that a girl has arrived at the age of puberty, the common expression is : " She has had her teeth filed." It is chiefly confined to the upper canine teeth, the edges of which are made perfectly even, while the body of the tooth is rendered concave. The process, which is tedious and rather painful, is performed by an old woman, who, while the patient lies on his back, grinds the teeth into the desired form with a bit of pumice-stone. After the loss of the enamel, an indelible black is easily given by the application of an

oily carbon obtained from burnt coconut shell. The two upper front teeth are left white, and sometimes covered with a plate of gold ; the contrast which they form in either case with the jet-black of their neighbours being considered as highly becoming. A few persons, more whimsical than the generality, have the teeth filed into the appearance of a saw.

Habit has rendered this practice so familiar, that black teeth are looked upon as a real beauty, and white ones, which they would otherwise possess in perfection, are held in disesteem. To express their contempt for the latter, they will say that “ men ought not to have teeth like those of dogs or mon-

keys.” When the elder son of the chief of Samarang, who was educated at Calcutta, visited Bali, the rajah of Blalleng, one of the sovereigns of that island, was asked his opinion of him. He approved of the young man’s looks, manners and conversation, but added—  
 “it was a thousand pities he had white teeth.”

The women of Java are industrious and laborious beyond those of the whole Indian Archipelago ; but their labour, instead of being a slavery imposed upon them by the men, becomes through its utility to the latter, a source of distinction. Their faculties, indeed, exercised in the various branches of domestic and rural economy, are fre-

quently raised considerably above those of the other sex. It is only among the higher classes that seclusion of women takes place, and with them it is not very rigid. The British gentlemen, after they became known to the native princes, were always admitted into their harems to pay their respects to their ladies : and the wife and daughters of the chief of Samarang, who was a punctilious Mahometan, appeared at the public parties given by the British and Dutch, where they acquitted themselves with a delicacy and propriety which did honour to their rank.

Although the Indian islanders cannot be said to be jealous of their women, yet they are ready to revenge, at the

risk of their lives, the slightest insult offered to them. In 1718 the prince of Madura, having been driven from the throne by his rebellious brother, resolved to throw himself on the protection of the Dutch, and for that purpose went with his family on board a frigate lying in the harbour of Surabaya. The Dutch captain received him with courtesy, and when his princess reached the deck, with more freedom than delicacy he saluted her by kissing her neck, a practice perhaps authorized by the manners of his country at that time, but not to be endured by oriental fastidiousness. The princess, apprehensive of some attempt on her honour, screamed aloud, and her husband rush-

ing upon the captain stabbed him on the spot. His followers commenced a *muck*; the crew retaliated, and being eventually successful, put the prince and many of his people to death, and sent the head of the former to Surabaya.

Marriages are of three kinds. The first, which is most usual, takes place when the rank of the parties is equal, or the station of the husband is superior to that of the bride: the second when the rank of the wife is much superior to that of the husband: and the third is a sort of concubinage, the offspring of which are deemed legitimate, though not upon an entire equality

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with the issue from the two preceding kinds of marriage. The ceremony in both these is the same; but in this third class of marriages there is no ceremony at all.

In regular marriages, the father of a young man, when he imagines that he has found a suitable match for his son, waits on the father of the young woman and makes proposals. A negotiation, chiefly conducted by women, commences; if successful, it terminates in the betrothal, and a trifling gift is presented by the future bridegroom in earnest of the engagement. Among the Javanese it is usually a ring or a piece of cloth; and the ceremony is



called the *paningsat*, or binding. The earnest delivered by the Malays consists of a quantity of prepared areca.

The next portion of the ceremony consists in the family and friends of the bridegroom paying a visit at the house of the bride's father, and presenting fruit and viands, by way of giving publicity to the intended nuptials.

The third stage of the marriage ceremonies is the payment of the price universally given by a husband for his wife, consisting according to the circumstances of the parties, in money, jewels, cloth, cows, buffaloes, rice or other articles. These are generally considered in Java as a settlement or provision for the wife: but among

some tribes of the Archipelago the money or goods given for a young woman go to her parents without limitation.

The nuptials are solemnized at the mosque according to the Mahometan ritual : after which the bride and bridegroom with their friends parade the country village or town in procession, attended by music, decorated in their gayest attire, and decked out with the best part of the jewels of the neighbourhood, borrowed for the occasion. The bride is carried in a kind of open litter ; the bridegroom is always mounted, and as much of the parade as possible is equestrian. A person dressed as a buffoon or satyr heads the procession, exhibiting strange and fantastic

gestures. When the parties finally meet at the house of the bride's father, the bride rises to receive her husband, who conducts her by the hand to a distinguished seat, prepared for the occasion, where, as a pledge of sharing his future fortunes with her, he presents her with some rice, and they eat together from the same vessel. In some parts of Java the bride, in token of subjection, washes the bridegroom's feet; and in others, for the same reason, he treads upon a raw egg and she wipes his foot.

In some parts of the island, when a man marries a second or third wife, it is customary for him to advance, holding a burning brand, on which the

bride pours water from a vase to extinguish it. Mr. Crawford relates that on one of these occasions, the bride, a widow, tired of the operation of pouring water on the brand, discharged the vessel and its contents full in the face of her lover.

The day after the marriage, the bridegroom takes his wife home to his father's house, where an entertainment is given to the friends and relations of both parties.

Females in general are married at a very early age. At eighteen or twenty an unmarried woman is considered as an old maid: but if she cannot make an eligible match at the usual age, she will be sure in time to make some

match or other; and Mr. Crawford assures us, that he never saw a woman of twenty-two who was not or had not been married.

Polygamy prevails among a few of the higher ranks in every country of the Archipelago: but the first wife is always the real mistress of the family, and the rest are often little better than her servants. Indeed no father will give his daughter for a second or third wife to a man of his own rank, so that in general, the first wife alone is of equal rank with the husband.

Divorces may by law or custom be easily obtained in all the islands; but they are rarely sued for excepting in Java, where they are very frequent, and

mostly originate in the caprice of the women. It is not uncommon there to see a woman who has divorced three or four husbands before she is thirty ; and Crawford mentions one who was pointed out to him, as being then living with her twelfth mate. In Java, where provisions are abundant, the women, being laborious, careful and industrious, can earn a subsistence independent of the men ; while the latter are infinitely more tame and servile than any other people of the Archipelago.

The people of Java have no ceremony corresponding with our baptism, and bestow names on their children, with as little ceremony as we do on our dogs and horses. Among the lower orders,

it is a common practice for the father and mother to drop their proper names as soon as the first child, particularly if a boy, is born. If the child for example be called, as is frequent enough by such a name as "The Handsome One," or "The Weak One," the parents are denominated respectively the Father and Mother of the Handsome One, or of the Weak One. The names in general bestowed on these islanders may be considered as titles, and are changed at every promotion of their state and circumstances.

Circumcision is practised on children of both sexes between the ages of eight and twelve years.

Funerals are conducted with a decent

solemnity, usually without clamour and ostentation. When a person dies in the evening, the body is kept till the following morning; but if the sun be up when he expires, the interment usually takes place the same day. The funeral rites are almost purely Mahometan. The body, after the customary ablutions, is wrapped in white cloth and deposited in the grave without coffin. A simple mound of earth, and a temporary wooden frame mark the spot. The grave is seldom covered by a stone, and still more rarely is there any inscription.

The native burial-grounds in Java, are distinguished by a beauty and simplicity that are truly pleasing. Their



site is generally some romantic hill at a little distance from the village, crowned with groves of the *samboja*, a tree, which even when young has, from the fantastic growth of its stem, a venerable and solemn appearance. The little mounds of earth at the foot of each tree, alone point out the individual graves.

Among the Indian islanders no sentiment is so universal as veneration for the tombs of ancestors. When the peasant of Java claims to be allowed to cultivate the land occupied by his forefathers, his chief argument always is, that near them are situated the graves of his progenitors. From these objects of reverence and affection he cannot

bear to be removed; and should he fall ill at a distance, he begs to be carried home at all hazards, that he may "sleep with his fathers." The bodies of some of the Javanese princes, who died in exile at Ceylon were, agreeably to their dying request, conveyed for interment to their native island.

Conformably with this feeling a yearly festival is held in honour of ancestors. Men, women and children, dressed in their best apparel, repair on this occasion to the burial-places, and pass the day in devotion, each family strewing the tombs of its progenitors with the flower of the Indian *tulsi*, a plant cultivated in considerable quantity for this express purpose.

The union between parent and child is marked among the more civilized portions of the Indian islanders by tenderness and affection on one side, and obedience and respect on the other. Parental authority is exercised till the latest period of life, and filial duty is cheerfully returned. They themselves consider a father and child as almost inseparable ; so that when the one is punished the other seldom escapes. In 1811, the sultan of Java put to death his prime minister, and soon afterwards without alleging any offence, his aged father, though he held no public employment, and was wholly unconnected with state affairs.

To the place of their birth they feel

the fondest attachment. This passion is strongest among the agricultural tribes, from their more settled habits. The Javanese can scarcely be persuaded from any ambitious project to quit the tombs of their fathers and to remove the ruler any other circumstance is literally tearing at the soil.

The Javanese at the games and entertainments, occasionally drink heartily, and even to inebriety. The chiefs, on such occasions rise up and dance and in a bacchanalian frenzy often commit many extravagances. About ten years ago, says Mr. Crawford, the son of a chief of the province of Jipang, possessed with the belief of his own invulnerability, put the matter to the

test, and drawing his *kris*, killed himself on the spot. • This practice of drinking freely at public entertainments, now confined to the Javanese, appears to have been at one time common to all the tribes of the East Indian islands before their conversion to Mahometanism.

The Dutch have been fond of comparing the Javanese to their own favourite animal, the buffalo, and denounce them as dull, sluggish and perverse. Both the man and the animal I believe, says Crawford, to be calumniated. It would be more just to observe that the Javanese, like his buffalo, is slow, but useful and industrious, and with kind treatment docile and easily governed.

All the faculties of the minds of these islanders are comparatively feeble, their memories are treacherous and uncertain ; their imaginations wanton and childish ; and their reason more defective than the rest, when exerted on any subject above the most vulgar train of thought, commonly erroneous and mistaken. No man can tell his own age or the date of any remarkable transaction in the history of his tribe or country. If a peasant has been present at some remarkable transaction, such as a murder or robbery, and is examined ten days afterwards in a court of justice, the probability is that he cannot either tell the hour or specify the day on which such transaction took

place, and still less give a clear account of the occurrence.

They are, however, honourably distinguished from all the civilized nations of Asia by a regard for truth. The British gentlemen who had much intercourse with the Javanese, were forcibly struck with this valuable feature in their character. In courts of justice the truth was readily elicited, and perjury and prevarication were very rare. In many cases the prisoner himself would acknowledge his offence and often, without any particle of extenuation, furnish an ample detail of all the circumstances of his own criminality. It is astonishing with what boldness they demand justice, and

with what pertinacity they maintain their cause. A petition, for example, is not unfrequently summed up by such expressions as the following : “ I have been wronged. I will not submit to it, and I demand justice.” It is in suing for justice, rather than in defending themselves, that this trait of character is chiefly exemplified. This is because the accuser is generally in the right. The injury they have received makes a deep impression upon them, and all the bearings of the aggression are familiar to their minds ; so that before the judge, while they preserve decorum, they often argue their cause in a tone of vehement though simple eloquence.



In their legal punishments there are no symptoms of inhuman refinement, the origin of which can be traced to their own manners. Even robbers neither mutilate, torture, nor murder those whose property they take. The conduct of superiors to their dependents is marked by kindness, gentleness and consideration; and slaves themselves are never treated with wanton barbarity. They are not without sympathy for distress, and as ready to relieve it as other people. A native of continental India would see a man struggling for life in the water and afford him no assistance; where a Javanese, a Malay, or a native of Celebes, would, under the same cir-

cumstances, make the most active exertions for his rescue.

Gross and abusive language never occurs in their intercourse; indeed their language hardly affords such expressions. The harshest terms which a Javanese will use towards an inferior are "goat," or "buffalo," words with them equivalent to *goose* or *ass* with us.

The absence of public security and of a regular administration of justice leaves in a great measure the power of avenging injuries to individuals. Every man has arms in his own hands to avenge his quarrel or his wrong. In consequence of the exercise of this privilege, the point of honour is as punc-

tiliously observed by the peasant of Celebes as by the most polished Europeans. Among the more scrupulous of these islanders, a contemptuous or haughty manner, still less an abusive expression, and above all a blow, will not for a moment be tolerated. The *kris* is at hand to avenge the insult. Every man knows this and the result is a guarded demeanour and a universal politeness on which all the tribes of the Indian islands pride themselves; so that they never offer an indignity even to a stranger who cannot defend himself.

Hospitality is a virtue universally practised. The custom of the country makes it a point of honour with a Java-

nese to supply every stranger with food and lodging for a day and a night at least. The practice of this virtue is extended to foreigners, and a European never fails to meet among them with a simple but affectionate welcome, which he will hardly fail to contrast with the heartless repulsiveness under similar circumstances of the natives of continental India. In short, they are neither bigoted nor intolerant in regard to any class of opinions or practice, civil or religious.

No people, on the other hand, are mere credulous, simple and superstitious. They believe in dreams, omens, fortunate and unfortunate days, the casting of nativities, the gift of super-

natural endowments, invulnerability, sorcery, enchantments, charms, philtres and relics. There is not a forest, a mountain, a rock or a cave that is not supposed to be the habitation of some invisible being; and not content with their own stock of these, their comprehensive faith has admitted those of Western India, Persia and Arabia. An implicit belief in these things characterizes alike the high and the low. In general these superstitions are harmless and inoffensive; but sometimes the delusions to which credulity exposes these people operate in the most formidable and dangerous manner.

As one example of the less dangerous forms which credulity assumes among

the Javanese, Mr. Crawford mentions the practice followed by professed robbers, of throwing a quantity of earth from a newly opened grave into a house which they intend to plunder, with an implicit belief in its potency to induce a deadly sleep. Having succeeded in casting some of this earth into a house and if possible into the beds of the inhabitants, they proceed with confidence in the work of plunder. It is not the robber alone who has an entire belief in the efficacy of this practice : the conviction is equally strong on the minds of those who are the objects of his depredations.

The baleful effects of superstition on the minds of an ignorant and untutored

people are exemplified in the laws against sorcery, found in the ancient code of Java and in force at this day, of which the following is an example :  
“ If a person write the name of another on a shroud, or on a bier, or on an image of paste, or on a leaf which he buries, suspends from a tree, places in haunted ground, or where two roads cross each other, this is sorcery. If a man write the name of another upon a scull, or other bone, with a mixture of blood and charcoal, and place the same at his threshold in water, this also is sorcery. Whatever man does so shall be put to death by the magistrate. If the matter be very clear, let the punishment of death be extended to his

parents, his children and his grandchildren. Let none escape. Permit no person related to one so guilty to remain on the face of the earth, and let their property of every kind be confiscated. Should the parents or children of the sorcerer reside in a distant part of the country, let them be found out and put to death, and let their property, if concealed, be sought for and confiscated."

"When the proper cord is touched there is scarcely any thing too gross for the belief of these islanders. Mr. Crawford relates that some years since it was almost accidentally discovered that the skull of a buffalo was superstitiously conveyed from one part of



the island to another. The point insisted upon was, never to let it rest, but to keep it in constant progressive motion. It was carried in a basket, and no sooner was one person relieved from the load than it was taken up by another; for the understanding was, that some dreadful imprecation was denounced against the man who should let it rest. In this manner the scull was hurried from one province to another, and after a circulation of many hundred miles, at length reached the town of Samarang, the Dutch governor of which seized it and threw it into the sea, and thus the spell was broken. The Javanese expressed no resentment, and nothing further was heard of this

unaccountable transaction. None could tell how or where it originated.

The same writer relates a still more extraordinary instance of infatuation. During the occupation of Java by the English, in the month of May 1814, it was unexpectedly discovered, that, in a remote but populous part of the island, a road, leading to the top of the mountain of Sumbeng, one of the highest in Java, had been constructed. An enquiry being set on foot, it was discovered that the delusion which gave rise to the work had its origin in the province of Banyunas, in the territories of the Susunan, and that the infection had spread to the territory of the Sultan and thence extended to that of the

Europeans. On examination a road was found constructed twenty feet broad, and from fifty to sixty miles long, and it was wonderfully smooth and well made. One point which appears to have been considered necessary, was, that this road should not cross rivers, and in consequence it wound in a thousand ways. Another point as peremptorily insisted on was, that its straight course should not be interrupted by any private rights ; and in consequence trees and houses were overturned to make way for it. The population of whole districts, occasionally to the amount of five or six thousand labourers, were employed on the road, and among a people disinclined to active exertion

the laborious work was nearly completed in two months—such was the effect of the temporary enthusiasm with which they were inspired. It was found in the sequel that the whole work was set in motion by an old woman, who dreamt, or pretended to have dreamt, that a divine personage was about to descend from heaven on the mountain in question. Piety suggested the propriety of constructing a road to facilitate his descent; and it was rumoured that divine vengeance would pursue the sacrilegious person who refused to join in the meritorious labour. These reports quickly wrought on the fears and ignorance of the people, and they heartily joined in the enterprize. The

old woman distributed slips of palm-leaves to the labourers, with magic letters written upon them, which were charms to secure them against sickness and accidents. When this strange affair was discovered by the native authorities, orders were issued to desist from the work, and the inhabitants returned without a murmur to their wonted occupations.

The people of Java, like all the eastern islanders, are passionately addicted to gaming. In the central and more commercial provinces of the island there is a class of itinerant labourers called *Bator*, who afford to the stranger the most striking example of the pernicious effects of this passion. These

people are thoughtless and extravagant, and by starts idle and laborious. No sooner have they received their hard-earned wages, than they form a ring in the public street or high road, sit down deliberately and gamble the whole away. Such exhibitions, however, are not confined to this more dissolute class. In every part of the country, where open gaming is not absolutely prohibited, men and women, old and young, collect into groupes in the streets, or the market, for the purpose of play, and the attention of the stranger is soon attracted to these crowds by the anxious vociferation of the players.

Another striking illustration of the passion of the Javanese for play is fur-

nished by the artifice to which owners of treasure or other valuable property resort for its protection at night from the depredations of thieves during its conveyance from one part of the country to another. As an antidote to the supine carelessness of these people, the proprietor gives to the party a sum of money to gamble for, and this expedient ensures a degree of vigilance, which no inducement of fear, duty, or the hope of reward could command.

Games of hazard are the favourites of these islanders. Some of them they have learned of the Chinese, the most debauched of gamesters, and others of the Portuguese. The only game of hazard of native origin among the Ja-

vanese consists in guessing the number of a certain kind of beans which the players hold in their hands.

But of all the species of gaming that to which the Indian islanders are most fondly addicted is betting on the issue of the combats of pugnacious animals and particularly the cock. The breed in highest estimation is the produce of Celebes. The people of Java fight their cocks without spurs; but the Malays and natives of Celebes with an artificial spur, in the shape of a small scythe, which notwithstanding its barbarous appearance, is in reality less destructive than the contrivance employed among ourselves.

Quail fighting also is extremely com-



mon in Java. The most famous breed of this bird is found in the island of Lombok; and it is a singular fact, that the female is used in these bitter but bloodless combats, the male being comparatively small and timid. Neither do the Javanese hesitate to bet considerable sums on a battle between two crickets, which are excited to the conflict by the titillation of a blade of grass judiciously applied to their noses. They will likewise risk their money on the strength and hardness of a nut, called *kamiri*: and much skill, patience and dexterity are exercised in the selection and the strife. At other times two paper kites decide the fortune of the parties: the object of each in this contest being to

cut the string of his adversary. On a favourable day fifty or sixty kites, raised for this purpose, may sometimes be seen hovering over a Javanese city.

Other diversions, depending on the courage or ferocity of animals but having no connection with play, are very common. The most interesting of these is the combat of the tiger and buffalo. The buffalo of the Indian islands is an animal of great size and strength, and scarcely ever fails to prove victorious against the royal tiger. Neither of them possesses much active courage: the tiger is in fact a coward, and fights only perfidiously or through necessity. It is therefore requisite to confine them within very narrow limits, and to goad

them by various contrivances. A strong cage of a circular form, about ten feet in diameter and fifteen feet high, partly covered at the top, is constructed with stakes, driven into the ground and interwoven with bamboo. The buffalo is first introduced and the tiger afterwards let in at an aperture. The first onset is usually tremendous; the buffalo is the assailant, and he aims at crushing his antagonist against the strong walls of the cage, in which attempt he frequently succeeds. But he is not always so fortunate: for the tiger, convinced of the superior strength of his adversary, strives to avoid him, and when he cannot do so, springs upon his head and

neck. A powerful tiger has been known to hold him down upon his knees for many seconds, and in some cases he is so torn that he must be withdrawn, and a fresh combatant introduced. In nineteen instances out of twenty the buffalo, however, is the victor. After the first rencounter, these battles afford little gratification; for the animals, having experienced each other's strength and ferocity, are reluctant to engage, and the methods used to urge them to renew the fight are abominable. The tiger is roused by fire brands and boiling water; and the buffalo by pouring upon his hide a strong infusion of capsicum and by the application of a poisonous

nettle, a single touch of which would throw the most robust human frame into a fever.

Of bodily exercises these islanders are not fond, and it is therefore no wonder that they never excel in them. In all such exercises they would rather sit than stand. If for example a chief amuses himself with the bow and arrow, it is always sitting and not standing that he takes the diversion.

The chase is followed in Java, but with much less ardour and skill than in Celebes. It is pursued on horseback, but the deer and wild hog are rather beset than fairly hunted down; their haunts being surrounded by a multitude of peasantry collected for the pur-

pose, and for their appearance they are bayed by dogs and mangled with cutlasses. The tiger is sometimes pursued by the Javanese with more skill and in a manner peculiar to themselves.

An extensive circle of spearmen being formed round the known haunt of a tiger, is gradually contracted, until the animal, hemmed in on all sides, is compelled at length to attempt an escape by rushing through the phalanx. In this endeavour he is commonly killed through the number and dexterity of the hunters and the formidable length of their weapons.

An amusement of the same sort is often taken in a much safer manner by the Javanese sovereigns at their palaces :

when the tiger is let loose from his cage into a hollow square of spearmen, who from their number and dexterity, dispatch him without difficulty.

Dancing is a favourite diversion of the Indian islanders: indeed it is somewhat more than a diversion, often mingling with the more serious business of life. All orders executed in the presence of a Javanese monarch on public occasions are accompanied with a dance. When a message is to be conveyed to the royal ear, the messenger advances with a solemn dance and retires in the same way. The ambassadors from one native prince to another follow the same course, when coming into and quitting the presence

of the sovereign to whom they are deputed. When the person whose business it is to let loose the tiger from his cage, as mentioned above, has performed his duty and receives the royal nod to retire, an occasion we should think, when dancing might well be spared, he moves off in a slow dance and solemn strut, with some risk of being devoured by the tiger in the midst of his performance.

Whatever may be the occasion on which dancing is exhibited, it is always grave, stately and slow, never gay or animated. As in all Asiatic dancing, it is not the legs but the body, and especially the arms, down to the very fingers, that are employed.



Previously to the introduction of the Mahometan religion it appears to have been the custom among all the Oriental islanders, for the men of rank to dance at their public festivities. This exhibition was probably a kind of war-dance, for the dancer drew his *kris* and went through all the evolutions of a mock-fight. At present the practice is most common among the Javanese, for whose chiefs, instead of being deemed scandalous, dancing is held to be a necessary accomplishment.

The cleverest dancers are the *srampis* or concubines of the sovereign, who are selected from among the handsomest females in the island, and rarely exceed fourteen or fifteen years of age.

After they have had one child they cease to perform. Their dances, which they execute with much grace and modesty, resemble our minuets by four persons. On such occasions the head, arms and hands, are adorned with precious stones, and their dress resembles that of the professional dancers of Hindoostan.

In Java they have a class of females similar to the latter, called Ronggings, who go about in companies and perform for the amusement of the chiefs and the public. Though they are to be found in all the principal towns, yet those of the mountainous districts of Sunda are in highest estimation. In that portion of the island they are em-





ployed on all festive occasions, and there are chiefs who keep a company of them in their pay all the year round.

Though these females make no more pretensions to rigid virtue than their Hindoo sisters, still it frequently happens that after they have acquired property by the exercise of their profession they obtain the hand of some chief of inferior rank. Their dress is not so elegant as that of the *srampis*, though it differs from the latter only in their not having tiaras or any covering on the head. Their hair, fastened up in a bunch after the fashion of the country, is perfumed with fragrant oils and adorned with flowers. The annexed engraving represents one of these.

dancers. On the whole their performance has nothing attractive to Europeans ; they have very rarely harmonious voices : but their songs are comic and humorous and never fail to excite bursts of laughter and loud applause. They are sometimes accompanied by a buffoon, who imitates all their gestures in a grotesque manner, and contributes greatly to the amusement of the spectators.

On certain festive occasions the nobles and chiefs join the Ronggings and dance with them : for among the Javanese dancing is considered as an essential point in the education of the males of every class. In Sunda, or the western division of the island, a festival or

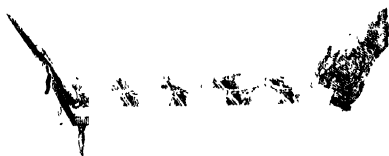
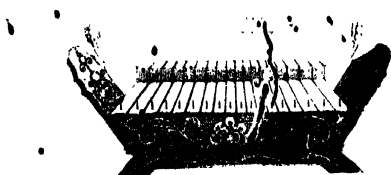
entertainment would be deemed incomplete, unless all the men present and even the chiefs were to dance. They nevertheless debar their wives and daughters from this amusement and merely suffer them to be spectators of it.

The dances of the men are more varied than those of the women. Several of them resemble military exercises, and for each the dancer has a particular name. The *gambool* holds a *kris* in his right hand and a buckler in his left, and makes various evolutions to the sound of the music. The *nioutra* should have a bow, which he draws and lets go in cadence, throwing his body gracefully forward and backward. The

*ountchelang* armed with a lance, which he throw into the air and dexterously catches it as it descends. The dancers have in general the body uncovered to the waist, and covered with a yellow or green powder, while the head is adorned with flowers of the *melati*. Some of the dances very closely resemble those of the natives of several of the South Sea Islands.

The Javanese have a great number of musical instruments, several of which resemble the harmonica and are played by means of hammers, which are struck upon sonorous bodies. The *gongs* (see the plate, *fig.* 3 ) are said to be superior in the depth and majesty of their tones to those which are employed in Europe.







The *djender* is formed of a number of metal plates suspended by cords. The *tchclempoung* (fig. 2.) has from ten to fifteen strings of wire and is played like the harp. The *trawangsa* is a sort of guitar, which is scarcely ever used but in the mountains of Sunda. The *rebab* is a kind of violin with two strings which may be shortened at pleasure, and is played on with a bow. The drum is beaten with the open hand in the same manner as our tambourine. The *bonang*, (fig. 4.) *sarong*, *dimong*, and *selantam*, are composed of metal bars or bells, placed on a frame and struck as an accompaniment to other instruments, but which are never played by themselves. The *gambang-layou*, (fig. 1.) which resembles our

stacato consists of wooden bars of graduated lengths placed across a case shaped somewhat like a boat: these bars are struck with a small mallet, so as to produce sounds more or less sharp. The highest and lowest note produced by this instrument differ from each other by the interval of an octave and a major-third, the intermediate tones of each octave from the bass note are seconds, thirds, fifths and sixths.

This last instrument is employed in the whole Indian Archipelago, frequently in company with the drum and kettle-drum: and the native tunes played upon it are said to bear a striking resemblance to some of the most ancient Scotch airs. Though simple and

monotonous, yet at a little distance the Javanese music produces an agreeable effect. Each chief, especially in Java, or the eastern division of the island, possesses a set of musical instruments, more or less complete and valuable.

In the mountainous districts of the interior, particularly those of Sunda, they have a rude instrument called *ang-kloong*, composed of tubes of bamboo cut unequally like organ-pipes, from twenty down to eight inches long: these tubes are so placed as to vibrate when the base which supports them is struck or jarred. They have also a flute several feet in length and of proportionate thickness: though not very

common in Java, it is in general use in the island of Bali.

The Javanese are very fond of theatrical exhibitions, of which they have two kinds, called *topang* and *wadjang*: in the former the actors are always masked excepting when they play before the sovereign; and the latter resemble our magic lantern. The subjects of the *topangs* are almost always taken from the adventures of Pandji; and the *wadjangs* represent some fabulous or historical event anterior to the destruction of the empire of Madjapahit, borrowed from the poem of Rama or that of the Mintagara. The *dalungs*, or directors of these theatrical exhibitions, are highly

respected, and hold the same rank with the Javanese as the lords did among the nations of antiquity.

In drawing and painting the Javanese have made scarcely any progress : they are nevertheless sensible to the effects of the art of design, and produce tolerably correct imitations of the copies set before them.

In Java the only structures of masonry worth notice, excepting some relics of antiquity, are the palaces of the native princes called *karaton*. These are in fact walled cities, the palace occupying the centre of the town, and being surrounded on all sides by the habitations of the attendants, retainers and followers of the prince and of the men.

bers of his family. The empty spaces are occupied by the prince's gardens, tanks and ponds. The area is intersected by an endless labyrinth of walls, the whole being concealed from the view at any considerable distance by a profusion of ornamental and fruit trees.

The great approach to the *karaton* is invariably on the right side, and through a square or court of considerable extent. In this open space the Javanese sovereigns once in eight days show themselves to their subjects agreeably to oriental usage. Here tournaments are exhibited; here all public processions are made; and here the retainers of the nobles wait while the chiefs themselves pay their respects to the



sovereign. A row of Indian fig-trees adorns each side of the square and in the centre are always to be seen two large trees of the same kind, each surrounded by a wall, the space between which is allotted for public executions. These trees are considered almost as sacred, and they may be regarded as relics of the religion of Buddha. A similar court in miniature is found on the south side of the *karaton*.

Of the extent of these walled cities we may form some notion from that of the modern residence of the sultan of Java at Yagyakarta which is three miles in circumference and contains a population of ten thousand souls. The most

spacious that we know of, appears from its ruins to have been three miles across between the two opposite gates. The walls of the ancient *kurätans* were constructed of hewn stone; those of modern erection are composed of ill-burnt bricks and bad mortar.

The residences of the *bopatis*, or governors of districts, are counterparts in miniature of the royal dwellings. They have their great court, where on Saturday evenings they hold tournaments and games; and where at festivals, the public processions are exhibited. The two Indian fig-trees, where the sentence of the law is executed are seldom wanting to render the parallel complete.

The habitations of the Indian islanders

are never found single or detached as in civilized communities, but are always grouped into villages or towns of greater or less extent. In some parts of Java the usual number of inhabitants in a village is about two hundred, in others less than fifty. In the first establishment of a village on new ground, the settlers take care to provide themselves with sufficient land round their huts for their stock and to supply the wants of their families. The produce of their plantations is the exclusive property of the peasant and exempt from contribution: and such is their number and extent in some districts that they constitute perhaps a tenth of the area of the whole. This

spot the cottager considers as his peculiar patrimony and cultivates with extraordinary care. He labours to plant and to rear in it those vegetables that are most useful to his family and such shrubs and trees as at once yield him fruit and shade. The assemblage of huts composing the village become thus completely screened from the rays of a scorching sun, and are so buried among the foliage of a luxuriant vegetation, that at a small distance no appearance of a human dwelling can be discovered and the residence of a numerous society appears only a verdant grove or a clump of evergreens. Nothing can exceed the beauty or the interest which such detached masses of verdure, scat-

tered over the face of the country and each indicating the abode of a collection of happy peasantry, add to a scenery otherwise rich, whether viewed on the sides of the mountains, in the narrow vales, or in the extensive plains. In the last case, before the grain is planted, and during the season of irrigation, when the rice-fields are inundated, they appear like so many small islands rising out of the water. As the young plant advances, their deep rich foliage contrasts pleasingly with its lighter tints ; and when the full-eared grain, with a luxuriance which surpasses that of a European harvests, invests the earth with its richest yellow, they give a variety to

the prospect and afford a most refreshing relief to the eye.

Of furniture these people have neither tables, chairs, nor beds. The latter consist merely of a mat laid on the bamboo floor of the cottage or on a bench of the same material, with a single small pillow. The peasant retires to rest without undressing, and wraps himself up in the *sarung*, or principal garment, which affords him some protection against the bites of venomous insects. In the dwellings of the chiefs indeed, there is generally in a conspicuous part of the house a kind of state-bed, rather for "display than utility, and which is used only on occasion of public festivals.

In cooking their simple food they use shallow iron pans, imported from China, or pots of a coarse domestic earthenware; but among the ruder tribes the never-failing bamboo is employed even for boiling their rice, the green cane resisting the fire a sufficient length of time to serve for the cooking of one mess of rice.

Of the implements used for working metals, the only one peculiar to those islanders is the bellows, which have been well described by Dampier. They are made, says he, of a wooden cylinder, the trunk of a tree about three feet long, bored hollow like a pump, and set upright on the ground, on which the fire itself is made. Near

the lower end there is a small hole in the side of the trunk next the fire, made to receive a pipe, through which the wind is driven to the fire by a great bunch of fine feathers fastened to one end of the stick, which, closing up the inside of the cylinder, drives the air out of the cylinder through the pipe. Two of these trunks or cylinders are placed so nigh together that a man standing between them may work both alternately, one with each hand. They have neither vice nor anvil, but a great hard stone or a piece of an old gun to hammer upon ; yet they will perform their work, making both common utensils and iron-work about ships, to admiration.



The husbandry of the Javanese exhibits on the whole much neatness and order. Rice, the cultivation of which requires water, constitutes the principal crop. The chief care of the husbandman, therefore, is to dam the brooks and mountain streams as they descend the hills : hence the slopes are formed into highly cultivated terraces, and the valleys are rendered almost impassable from the frequency of the water-courses.

The Javanese pursue the labours of agriculture with pleasure ; and consider them rather as an enjoyment than a task. It is in this respect only that their industry assumes an active and a systematic character. The work of the

plough, the harrow, and the mattock, with all that belongs to the important operations of irrigation, are performed by the men : but the lighter labours of sowing, transplanting, reaping and housing, belong almost exclusively to the other sex.

The Javanese profess the religion of Mahomet, but they are extremely lax both in their principles and practice. They keep the two festivals prescribed by the Koran, to which they add two others, one in honour of ancestors, and the second on the alleged anniversary of the birth and death of the Prophet. All these, excepting the festival in honour of ancestors, are celebrated in the same way and are considered rather as

occasions of rejoicing and festivity than of religious duty. Previously to each the governors of provinces and other chiefs repair to court with a numerous retinue. At an early hour in the morning of the festival, they attend with their people fully armed, and proceed in their gala-dresses, with drums and music to the great square of the palace. Every part of the ceremony sets Mahometan decorum at defiance. About ten o'clock the monarch makes his appearance in the idolatrous garb of his ancestors, decorated with ponderous gold bracelets, armlets, and finger-rings enriched with diamonds. The procession which accompanies him consists of persons whimsically attired in the ancient

costume of Java, and a great number of women. The most conspicuous in the groupe are the handsomest of the concubines of the prince himself, bearing the regalia of a Javanese monarch, among which the gold figures of a snake, a bird of the goose kind, and a deer, form a striking contrast with the precepts of Mahomet. Some of the more aged women appear in the procession with arms in their feeble hands, and these are termed in the native language, “ soldiers in play or jest.”

The prince proceeds to that part of the palace called *sitingil*, or terrace of ceremonies, where he seats himself on the throne, the chiefs of all ranks from the highest to the lowest, squatting on

the bare ground, the heir-apparent only being when in high favour admitted to a seat of some little distinction. The troops of all kinds, whether those of the household or the rabble militia of the provinces, then pass in review before the prince, mostly moving according to the manner of the country in a strutting or dancing attitude, and exhibiting costumes the most grotesque that can well be imagined. Some appear in the ancient dress, others in the more modern and more becoming garb of the country, to which others again add some of the more antiquated portions of the costume of Holland.

The public charity to be distributed conformably with the institutions of

Mahomet is now brought forward in slow procession, to the sound of a hundred bands of native music. It consists of dressed food, chiefly rice, piled up into a conical mass four or five feet high, tastefully decorated with flowers and each mass borne on a separate litter, by porters dressed for the occasion. From their shape and size, and still more because they are thought to be emblematic of the bounty of the sovereign, these masses of food are emphatically and figuratively denominated mountains. After being duly exhibited in procession, they are carried to the houses of the nobles of rank according to their size and qualities and thrown down in their court-yards, where

an indecent but amicable scramble for them ensues among the retainers of the chiefs.

No sooner is one injunction of the Koran complied with in the distribution of charity than another is palpably violated by the serving of wine, half a dozen bumpers of which are quaffed by the Mahometan monarch and his subjects to the health of their European allies and themselves. The evening, according to long-established custom, is passed at the residency of the European chief, where may be annually seen the strange spectacle of a Mussulman prince and his court, celebrating the festival of the sacrifice, or commemorating the death and nativity of the

Prophet, by a bacchanalian feast in the house of a Christian.

The government of Java is an hereditary despotism. The sovereign has no hereditary nobility, with privileges to control or limit his authority, and he is himself the first minister of religion, so that religion can impose on him but little restraint. In every word which relates to the monarch the servile copiousness of the language of Java proclaims his unlimited power: When he is addressed, words which literally signify “the royal feet,” and “the royal slave,” have superseded all other pronouns of the second and third person. The usual exordium of a petition to the sovereign is: “The royal slave



places his life at the royal disposal." The language of adulation has no bounds. It would be sacrilege to call the monarch's head by any other name than that which literally means, "the pinnacle of a temple." In the same language, his eyes are a "pair of gems," and his face is "the sun." The prince on his part, addresses the highest of his subjects in language the most insulting: and the epithets of "slave," and "fellow," are applied by him alike to the first minister, to a prince of the blood, and to the lowest rustic.

In their extravagant efforts to appear servile these islanders may be said to imitate the gait and manners of the very beasts of the field. In approaching

the sovereign the subject crawls on all-fours and retires in the same humiliating attitude. Whatever may be his occupation he never stands erect in the royal presence. In the early intercourse of Europeans with the Javanese a Dutch admiral with his attendants, standing erect before a native prince, who was a fugitive and came to claim assistance, so shocked the courtiers by his presumption, that they began to use force to compel him to adopt an attitude of more humility, and a serious quarrel was the consequence.

In war the Javanese are in no respect less ferocious than their neighbours; and to the eternal disgrace of the Dutch so far were they from check-

heads of their enemies as valuable gifts.

In the last great war in Java, when the two chiefs Mankubumi and his son-in-law Mangkunagoro were opposed to the Dutch and their allies, Mangkunagoro having gained an advantage over his foes, announced his success by letter to Mankubumi, at the same time transmitting to him the ears of the enemy killed in the action. The latter, according to a history of the war, written under his own eye, forthwith directed these ears to be sliced and stewed with the flesh of buffaloes and spices,

and this mixture to be distributed among his people, who were ordered to eat it with rice. This he did, as he said, that though his followers had not been present at the fight, nor obtained any trophies, he might inspire them with the same feelings as if they had been actually engaged. The people ate one and all and bowed in respectful silence.

The conduct of Mangkunagoro was not less ferocious on the same occasion. The Buggis and Balinese prisoners he spared, from the reputation of their bravery, to fight his future battles, but all his Javanese prisoners he put to death in cold blood; and it was the

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ears of these unfortunate creatures that furnished the material for the abominable feast just described.

On another occasion when a chief, named Jaying Rono had been taken prisoner in an attempt to seize the person of Mångkunagoro, the latter directed Joyo Latan a chief in attendance to put the captive to death. His orders were instantly obeyed and Joyo Latan devoured the heart of his victim, having vowed to do so if he should ever fall into his hands, in revenge because Jaying Rono had once made a prisoner of his wife.

Many fables respecting the upas or poison-tree of Java have been propagated and obtained belief in Europe.

The fact is that no tree is there known by that name, the word *upas* being the common term for any poison whatever. Two of the vegetables of this island afford a very subtle poison; these are the *anchar* and the *chetik*. The first is one of the largest forest-trees of the Archipelago, rising to the height of sixty or eighty feet before it sends out a single branch. It proves hurtful to no plant; for creepers and parasitical plants are found twining in abundance around it; and the husbandman may repose in its shade as safely as under the cocoa-palm and bamboo. The poison is contained in the outer bark, from which when wounded it flows in the form of a milk-white sap. In this

state it is as deleterious as when, according to the practice of the natives, it is mixed with the juices of aromatics, such as ginger, black pepper, arum and others. When applied to the skin it produces intolerable pain and itching, with a kind of herpetic eruption. The inner bark resembles coarse cloth and is frequently worn as such by the poor, but, in its preparation for apparel, care must be taken to remove all the particles of the poisonous juice, which, when the cloth becomes moist, would otherwise occasion excessive itching.

The *chetik* is a large creeping shrub, the stem of which is so thick as to approach to the character of a tree. It is the bark of the root of this plant that

affords the poison, which is an extract of nearly the consistence of syrup, obtained by boiling it with water. The poison of the *chetik* is more powerful than that of the *anchar*, and as far as we know is confined to Java, while the latter is found in the peninsula of Malacca, Sumatra, Borneo, Bali and Celebes, as well as in Java.

The poison of either kind, in order to produce its complete effect, must be recent and well preserved. Exposure to the air soon destroys its potency. Three times the quantity taken in the circulation must be received into the stomach in order to produce the same effect. The momentary application of a small quantity to the blood is not



fatal: it must be inserted with a dart, which must remain in the wound to give time for its absorption. Thus applied, the poison of the *anchar* in a recent state kills a mouse in ten minutes, a cat in fifteen, a dog within an hour, and a buffalo in something more than two hours. The effects of the poison of the *chetik* are far more violent and sudden: it kills a dog in six or seven minutes. The symptoms induced by the operation of these poisons are said by Dr. Horsefield to be essentially different.

The most barbarous of the Indian islanders poison their arrows with the juice of the *anchar*; the darts charged with it are not barbed, and Crawford

doubts whether the wound of such a poisoned arrow has ever proved immediately fatal.

Among the narcotic plants of Java the most remarkable is the *datura*, called by the islanders *kachubong*. The fruit of this plant when eaten produces the most complete stupor, though its effects last not very long. It is frequently employed by the knavish Chinese in aid of their artifices for circumventing the simple natives. A remarkable instance of this species of roguery is adduced by Mr. Crawford, before whom the case was brought, when chief of the district of Samarang in 1815. A Javanese boatman, proceeding along a river in his canoe, was

accosted by a Chinese from the bank, requesting a passage, for which he tendered payment and a share of his food. The Javanese received him and ate heartily of the provisions offered by his passenger. These were mixed with the *datura*, and immediately produced stupor and profound sleep. When the poor fellow awoke, he found himself lying stark-naked in a forest fifteen miles distant from the spot where he had met with the Chinese, robbed of his canoe and all his property. The rogue after some hesitation acknowledged the truth of the charge.

END OF VOL. I.

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